

S. S. Tarquair, near Seneffe
November 29th 1902.

Dear - Lord ...
Concession, ... Co.
New Jersey.

... the ...
... the ...
... the ...
... the ...
... the ...
... the ...



By appointment of the
... of ... I was
... in charge of ...
... for the ...
... the ...
... the ...
... the ...

2
2^d Edition of the work of [unclear]
[unclear] [unclear], [unclear] [unclear] [unclear]
at least - 20 years ago - [unclear] [unclear]
a long time out of print.
And it is as a tribute to
his [unclear] [unclear] [unclear] and
his [unclear] [unclear] [unclear], that
this 2^d Edition with a good
likeness of the dear noble
man - goes forth to his
people - Will we not give
the benediction of your good
wishes and prayers upon
this book, so that, [unclear] [unclear] [unclear]
[unclear], will be [unclear] in
his own [unclear] noble teaching?

Very respectfully

Isabella G. Farnum

This found seems was printed by
Rev. Frank S. Ingalls from Revelations, 7th Dec 17.



A HISTORY
OF THE
Presbytery of Corisco

BY
REV. R. H. NASSAU.

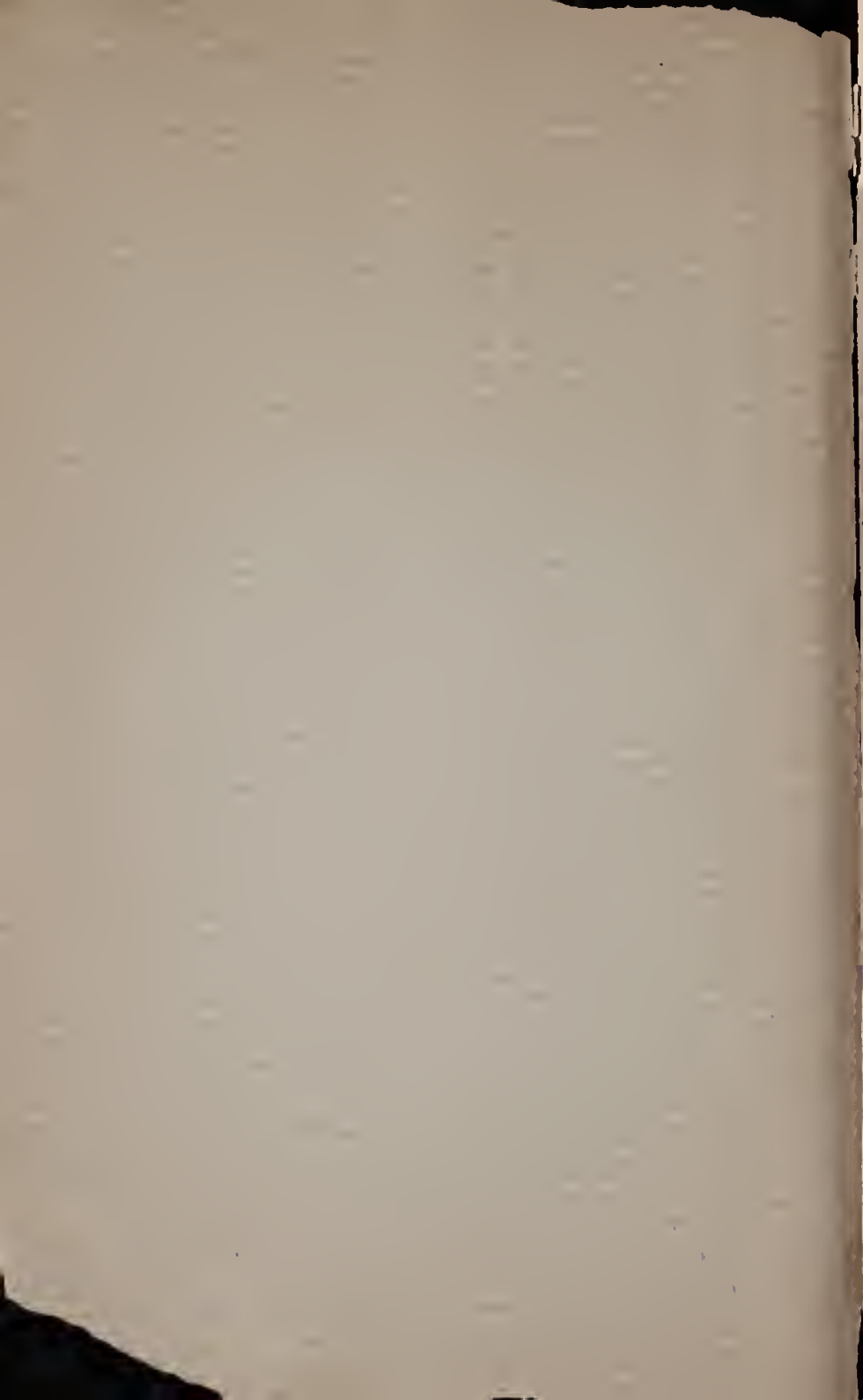
OGOVE RIVER, WEST COAST OF AFRICA,
FEBRUARY, 1888.



TRENTON, N. J., U. S. A.
FROM THE PRESS OF ALBERT BRANDT, JR.

1888.





A HISTORY
OF THE
Presbytery of Corisco

BY
REV. R. H. NASSAU.

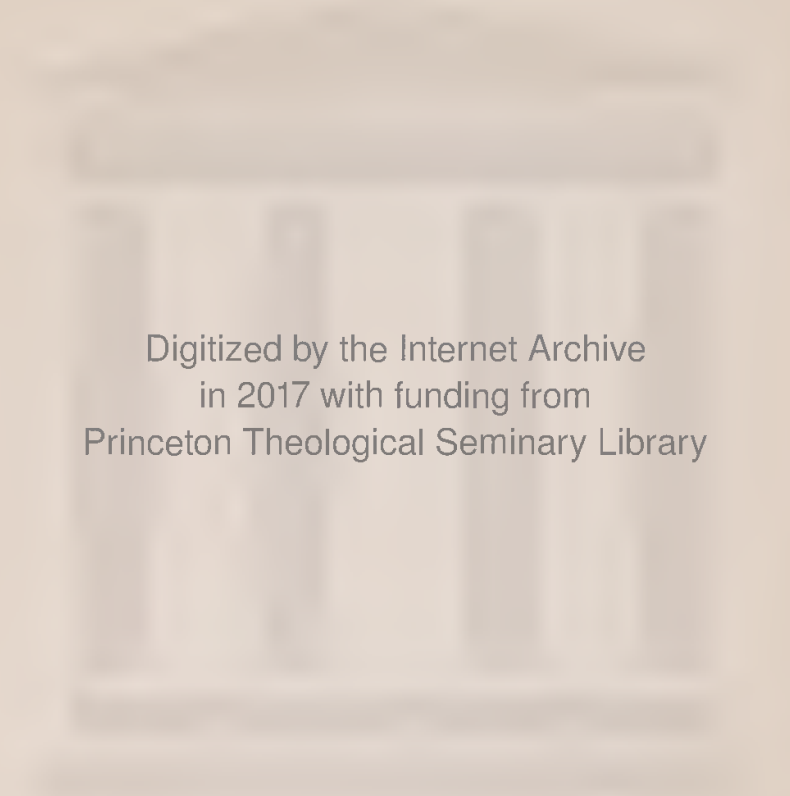
OGOVE RIVER, WEST COAST OF AFRICA,
FEBRUARY, 1888.



TRENTON, N. J., U. S. A.:
FROM THE PRESS OF ALBERT BRANDT, JR.
1888.

CONTENTS.

	PAGE.
PRELUDE,	5
I. ORGANIZATION OF CORISCO PRESBYTERY,	6
II. ORGANIZATION AND GROWTH OF CHURCHES,	8
III. REDUCED MEMBERSHIP,	11
IV. UNUSUAL METHODS AND DISORDERLY ACTS,	12
V. DISCIPLINE,	14
VI. CHURCH WORK,	15
VII. CANDIDATES FOR THE MINISTRY,	17
VIII. SYSTEMATIC BENEFICENCE AND SELF-HELP,	20
IX. PASTORSHIPS AND SUPPLIES,	21
X. CATECHUMEN INQUIRY CLASS,	22
XI. REVIVALS,	23
XII. WOMEN'S WORK,	23
XIII. ROLL OF MINISTERS,	24
XIV. MODERATORS,	25
XV. LIST OF STATED CLERKS,	26
XVI. NECROLOGY,	26
XVII. PRESENT STATISTICS,	27
XVIII. THE OUTLOOK,	28



Digitized by the Internet Archive
in 2017 with funding from
Princeton Theological Seminary Library

A HISTORY
OF THE
Presbytery of Corisco.

PRELUDE.

A MISSION of the Board of Foreign Missions of the Presbyterian Church in the United States of America, was located on Corisco Island, in Corisco Bay, Bight of Benin, Gulf of Guinea, equatorial west coast of Africa, in June–July, 1850, by the Rev. Messrs. James L. Mackey and George W. Simpson and their wives.

Mrs. Mackey died suddenly in May, at Gaboon, before the actual location had been decided on, (the new Missionaries being temporarily guests of the adjacent A. B. C. F. M. Gaboon Mission).

Mr. and Mrs. Simpson were drowned from a small vessel, in a tornado, off Fernando Po Island, within a year after the location.

Mr. Mackey, left thus entirely alone, was subsequently joined by, in 1852, Rev. George McQueen; in 1853, Rev. Messrs. Edwin T. Williams, William Clemens, and their wives; in 1855, Rev. Cornelius and Mrs. De Heer; in 1857, Rev. Thomas Spencer and Mrs. Ogden; in 1859, Chauncey L. Loomis, M.D., and Mrs. Loomis; and at intervals by several unmarried ladies, the Misses Isabel

Sweeny, Caroline Kaufman, Maria M. Jackson, and Georgiana M. Bliss.

The first Station was built at Evangasimba, on the western side of the island. Subsequently two other Stations were added—Ugobi, two miles distant toward the southern end, and Elongo, three miles distant on the northern end.

With changes from marriages, deaths and removals, there were present in the Mission in May, 1860, Rev. J. L. and Mrs. Isabel Mackey, Rev. Wm. and Mrs. Clemens, Rev. C. De Heer, Rev. T. S. and Mrs. Ogden, Dr. C. L. and Mrs. Loomis, and Miss Jackson.

One Church had been formed, at Evangasimba, in 1856.

I. ORGANIZATION OF CORISCO PRESBYTERY.

FROM this point begins the history of Corisco Presbytery. On May 7th, 1860, almost exactly ten years from the Mission's first establishment, "in accordance with previous notice, after due consultation had, there were convened at Evangasimba, Rev. James L. Mackey, Rev. William Clemens, Rev. Cornelius De Heer, Rev. Thomas S. Ogden, and C. L. Loomis, M.D., missionaries laboring at the three Stations on Coriseo Island, viz., Evangasimba, Ugobi and Elongo, together with the three native Elders, Andēke, Ibia and Ubēngi, (of whom Andēke represented the Church,) for the purpose of forming a Presbytery. The opening sermon, from the words, 'O Lord, my God, thou art very great,' Ps. 104:1, was delivered by Rev. J. L. Mackey, the oldest Minister present."

Mr. Mackey was elected Moderator, and Mr. Clemens

Temporary Clerk. After the organization, Dr. Loomis and the Rev. Walter H. Clark were invited to sit as corresponding members. The former was immediately appointed Stated Clerk; and the latter was, at a subsequent meeting, placed on the Examining Committee.

Dr. Loomis was an Elder in a Church in America, had studied Theology at Union Seminary, New York, was licensed by a Missouri Presbytery, but had not with him his certificate. Mr. Clark had transferred himself to our Mission from the A. B. C. F. M. Gaboon Mission, and was laboring in our bounds, but had not yet received his formal appointment by the Presbyterian Board, nor his certificate of dismissal from his Presbytery of North River.

Presbytery's name was officially "Corisco," and it was voted to connect with the Synod of New Jersey. This selection was had, probably, through the interest of the brethren in the fact of their loved Theological Seminary being in Synod's bounds. But only one, Mr. Ogden, belonged to that Synod (Presbytery of New Brunswick); Messrs. Mackey, Clemens and De Heer belonging to, respectively, Chester, Pa., Washington, Pa., and Wooster, O.

The new Presbytery was cordially accepted by Synod, at the hands of delegate Mackey, during his visit to America in 1860-61; and that fact was reported by him, on his return, to Presbytery, at its meeting, October 19th, 1861.



II. ORGANIZATION AND GROWTH OF CHURCHES.

1. CORISCO CHURCH.

THE mother Church of the Presbytery was formed in 1856, the first Communion being held on October 1st, of that year, on which occasion Ibia and Andêke were baptized, and at first was called "Evangasimba"—afterwards changed to "Corisco." It grew from crystallization of the first native converts around the ladies of the Missiou and a few Christian Liberian servants who accompanied the pioneers. In the beginning, before there was material for native Eldership, the ordained missionaries exercised the functions of both Teaching and Ruling Elders. Even after a board of native Elders had been obtained, the original clerical members of that Church, and some of their successors on Corisco Island, sat and voted in the Evangasimba Church Session—a practice which sometimes was attended with evils. It has existed in none of the other Churches, except the Gaboon, where it was allowed to an unnecessarily late day.

2. BENITA CHURCH,

Fifty-three miles north of Corisco. As comity to the A. B. C. F. M. Gaboon Mission limited growth southward, and inter-tribal jealousies barred advance eastward toward the interior, Church extension went northward. Pupils to Rev. W. Clemens' Elougo Mainland School came from Benita and Batanga; Scripture-readers were sent to the Benita and Bata districts; Rev. George Paull, in January, 1865, began the erection of the Mbâde house, Benita. At a meeting of Presbytery, April 11th, 1865, authority was given for the organization of the Benita

Church. But Mr. Paull's lamented death delayed the act. It was not consummated until December 11th, 1865, when a Committee of Presbytery (Rev. R. H. Nassau and Ruling Elders Ibia and Njumba) erected a Church of eighteen members, including Elder Njumba, of the Corisco Church, all of whom lived north of Cape St. John. That Elder was never regularly installed over the Benita Church. As the new Church was set off by direction of Presbytery—not at the request of the Church members themselves—and as it was constituted of *only* the set-off eighteen Corisco members (and none others) over whom already that Elder had been installed, the Committee supposed that the episcopal action of Presbytery rendered unnecessary an additional installation ceremony.

3. GABOON CHURCH.

When the Gaboon Mission of the A. B. C. F. M. was transferred in 1870 to our Presbyterian Board, and by it merged into our Corisco Mission, the Congregationalist Society, existing since 1843, at Gaboon, was, by direction of Presbytery, through Committee (Rev. Messrs. Bushnell and Gillespie), June 14th, 1871, re-organized as a Presbyterian Church, and on their report, August 19th, 1871, enrolled the third on our list of Churches.

4. BATANGA CHURCH.

Seventy-five miles north of Benita. The establishment of the Batanga Church was by order of Presbytery, in precisely the same way—with much of the same reasons, and with a Ruling Elder as one of the colonizing company—as in the case of the Benita Church. The order was made in meeting of January 13th, 1879, erecting into a separate body all Benita Church members living north of Evune. The actual organization, as reported

by the Committee (Rev. Messrs. Ibia and Murphy), was made April 16th, 1879, with "thirty-eight members set off from Benita Church, with Itongolo, and two others newly elected, as Elders."

5. OGOVE CHURCH,

One hundred and sixty-five miles up Ogove River, at Kángue Station. A written request to Presbytery, "signed by four members of Gaboon Church and two of Benita Church, residing permanently in the Ogove," was granted at meeting of July 21st, 1879. The organization by Committee (Rev. R. H. Nassau), was effected November 28th, 1879, with those six applicants, and H. M. Bacheler, M.D., medical Missionary, who offered his certificate of membership from the Summit Presbyterian Church, New Jersey, and who accepted the office of Ruling Elder, to which he was immediately regularly elected, ordained, and installed. At a meeting of Session, next day, ten candidates for baptism were examined, of whom three were received. Five of those six who signed the request to Presbytery were the first Ogove converts, and they had been taken to the sea-coast Churches for baptism.

6. EVUNE CHURCH,

About forty miles north of Benita. The second colony from the fruitful Benita Church was the Evune, set off in May, 1881, with twenty-one members, without, as far as appears from the records, any request to or authority from Presbytery. Rev. C. De Heer, at its meeting December 14th, 1881, reported that he had organized such a Church; "and, on motion, it was enrolled, and its Elder, Mbai, admitted to a seat."

7. "FIRST PRESBYTERIAN CHURCH OF BATA,"

About twenty miles north of Benita, the third Benita colouy, was, at the written request of Benita Church members, authorized at the meeting of Presbytery, January, 12th, 1883, and subsequently organized by Committeo (Rev. Messrs. Gault and De Heer, and Elders Ebuma and Etiyani), on September 25th, 1883, by setting off forty-one members, "baptizing one new member on profession of her faith, electing two Elders and installing them both, first having ordained one, the other having been an Elder in the Benita Church."

III. REDUCED MEMBERSHIP.

PRESBYTERY, organized with only four clerical members, has never had less than three to continue its organic life; but, several times, by the absence of one or more of its members in America, it has been without a working quorum. Shortly after its organization, Mr. Mackey left, on a visit to America, the three other members remaining on the ground. It is recorded that one of them, Rev. C. De Heer, in order to make a quorum at the meeting of April 9th, 1861, was brought into the Church, sick with fever, "wrapped in a blanket and laid on a pallet."

During all of 1864, and again for a whole year in 1870-71, there were no meetings, there being only two members on the ground.

On June 25th, 1880, a meeting is recorded as constituted with Elder Bachelor as Moderator, and only two

Ministers (Messrs. De Heer and Truman), the certificate of a new member (Rev. A. W. Marling) being subsequently received during the sessions.

And on January 7th, 1884, another meeting is recorded with only two members (Rev. Messrs. Nassau and Gault) actually present; a third (Rev. W. H. Robinson) lying in an adjacent house, too sick to be moved; and a fourth (Rev. A. C. Good) arriving after the meeting was adjourned.

Indeed, the *final* reason for the ordination of Licentiate Ibia, on April 5th, 1870, was for the salvation of the Presbytery's organic life—the expected absence of Mr. De Heer and dismissal of Mr. Menaul, leaving only Mr. Nassau actually on the ground. The same final reason prevailed to the ordination of Licentiate Truman, on January 7th, 1880, the expected absence of Mr. Nassau and dismissal of Mr. Murphy, leaving only Mr. Ibia actually on the ground.

IV. UNUSUAL METHODS AND DISORDERLY ACTS.

THIS occasionally reduced membership led to some unusual, and perhaps un-presbyterial, methods.

1. At the meeting October 19th, 1861, Mr. Clemens about to be absent in America, the two remaining members (Rev. Messrs. Maekey and De Heer), were appointed an "Executive Committee with power *ad interim*." Subsequently, October 10th, 1865, the circumstances being similar, it was voted that whenever the Presbytery should be reduced, by absence in America, to less than a quorum, the remaining two members on the ground should be an *Ad Interim* Committee, "who shall continue in office one year and until discharged by Presbytery, whose duty it

shall be (1) to receive credentials of applicants for admission to Presbytery, and make examination according to Presbyterian usage; and when they shall approve such men, they shall report their names to the Stated Clerk, who shall enroll them in the Book of Records; and such applicants shall be then considered regular members of this Presbytery. (2) The said Committee shall also be authorized to examine candidates for the ministry on their studies when they are prepared for such examination. (3) It may also examine Sessional Records. The acts of this Committee shall be submitted to Presbytery for approval at the next regular meeting, or whenever Presbytery shall call for their report." Of the above-named vested powers, the second (2) was never exercised. The Committee's (Rev. Messrs. Mackey and De Heer) first act was, about December, 1861, to receive the credentials of Rev. R. H. Nassau, from the Presbytery of New Brunswick, who, *ipso facto*, became a member of the Presbytery, and a constituting member of the meeting of January 18th, 1862, that received the credentials of Rev. Walter H. Clark, from the Presbytery of North River. The Committee's (Rev. Messrs. Nassau and Ibia) last recorded act is the reception and recording of the name of Rev. Albert Bushnell, D.D., from the Presbytery of Cincinnati, on June 14th, 1871; since which time, the occasional difficulty (notwithstanding our increased membership) in obtaining a quorum, has not been caused by "absences in America;" and, therefore, the Committee ceased to exist.

2. During all of 1860, Dr. C. L. Loomis acted as Temporary Clerk, at each meeting being invited to sit as "corresponding member," and being elected Stated Clerk for the year, though he never had any regular connection with Presbytery. And, in 1861, Rev. Messrs. Clark and Nassau, sitting as corresponding members, were placed

on Committees, and spoke and acted in all respects (except voting) as if full members.

3. A Stated Meeting was held June 25th, 1880, by only two Ministers, receiving during its sessions the credentials of a third, and enrolling as a representative Elder, a native who never was an Elder. The Presbytery, thus constituted, proceeded to deprive of licensure a native brother, for an alleged offense which an informal (and therefore unrecorded) investigation by Presbytery, six months previously, had decided did not call for discipline; and appointed as Stated Supply of the Gaboon Church a Congregational Minister (laboring in the employ of Mission within the bounds of Presbytery, but having no connection with it other than corresponding membership), who, assuming possession of the Gaboon Church Books and Session, had dismissed to a distant point the native Minister whom Presbytery had regularly located as Supply over that Church. This state of affairs continued for more than two years, protested against by only one member of Presbytery; the other members, while admitting the illegality of the proceedings, excused the allowance of them by their personal respect for the Congregational brother, and the deference due to his talents and long-continued service in the Mission.

V. DISCIPLINE.

THE frequent changes and reductions in the membership of Presbytery, while they barely escaped destroying its organic life, did destroy its consistency, and made its discipline irregular and neglectful of recorded rule. New members sometimes failed to acquaint

themselves with our historic precedents. A leaven of independency carried, at times, severity even to the point of despotism possible under Congregationalism, but which the bars and checks of faithfully-executed Presbyterianism so justly prevent. At other times, there was laxity that took no notice of what had previously been severely dealt with. The inability to maintain an invariable standard of opinion in a fluctuating membership, and the disregard of old rules by new members, led, at different times, to inconsistent positions and acts on even grave moral points. Native church members were, at times, disciplined for acts affecting the seventh Commandment, which, at other times, were passed by unrebuked; disciplined, at times, for acts regarding temperance and Sabbath observance, for which same acts even members of Presbytery went unchallenged.

VI. CHURCH WORK.

BUT if these preceding points, in a truthful and impartial history, must be recorded, we can speak with honorable pride of consistent, faithful and efficient work done through the evangelistic labor of Bible-readers. As early as the meeting October 19th, 1861, a Committee (Rev. Messrs. Clemens and Nassau and Dr. Loomis) "was authorized to bring before Presbytery, in such a form as they may see fit, the duty of Presbytery toward native helpers, especially as to their examination respecting their religious views, their motives on entering the work, the doctrines they hold, their general fitness for the work, and the appropriate manner of setting them apart for

their employment." That Committee, "The Mainland Visiting," changed to two members, never for ten years lost its organic life, vacancies being regularly filled. Its field of operations lay from Cape Esterias on the south,—eastward in the Munda River and in the Bay at Ukáká, Hondo and Mbangue,—and northward at Cape St. John, Italamanga, Aje, Hanje, Upwanjo, Meduma, Bata, Batanga, and other intermediate points. It located Scripture-readers at most of those places, traveling hundreds of miles yearly in their inspection, encouragement and, sometimes, protection. As other fields were opened up, their prominent points were thus occupied by similar Committees. This is lately especially true in the Ogove River under Rev. A. C. Good, where the Bible-readers have been the strongest arm of the work. They have contributed largely to the recent increase in gatherings of the Church membership there. In the Benita region they were the pioneers of the three Churches colonized from the original Benita Church. They were from the first regarded as under the appointment, inspection and direction of the Presbytery; the Committee in charge being itself subject to Presbytery, making regular written reports, and its acts being open to criticism and alteration.

But at the meeting January 7th, 1884, a radical measure was passed, Presbytery abdicating all its right over and interest in the Bible-readers, leaving their selection, employment, wages and work, solely in the control of each individual Missionary within the bounds of his parish. There may be ground for question whether, in so doing, Presbytery did not neglect an important Church interest, the work itself be not in danger of losing its sacred character, and the workers themselves liable to take it up as they would any merely secular job. The plea for the change was that, as the Committees, by Presbytery's fail-

ing to fill vacancies, had ceased to exist, and the work had afterward been carried on by individuals in their separate parishes, those individuals should be allowed uncontrolled charge of their own work.

VII. CANDIDATES FOR THE MINISTRY.

ANOTHER most important duty that has ever claimed the attention of Presbytery was the inducting of worthy young men into the ministry; the native Church members being early charged that the support and propagation of the Gospel in their own country belonged to them, that it could not always continue an American import. To this end, the first missionaries, even before Presbytery was organized, each at his own Station, had carefully taught and encouraged their best pupils to seek the ministry. So that, at the very first meeting, May 7th, 1860, the three native Elders, Anděke, Ibia and Uběngi, having already privately passed the necessary studies, under the tutelage and special patronage of respectively Rev. Messrs. Mackey, Clemens and De Heer, came for examination, and were assigned trials for licensure. At that same meeting, a Committee (Rev. T. S. Ogden and Dr. Loomis) were appointed to report a liberal course of study for future candidates. And, at the meeting January 9th, 1872, a Committee (Rev. Messrs. Gillespie and Bushnell) reported a still more extended course.

As the English is to our candidates a foreign language, proficiency in it was always accepted instead of Latin, Greek or Hebrew. Recently, also, meeting January 5th, 1886, the rule requiring even a knowledge of English as

a pre-requisite for licensure, was relaxed in favor of certain native laborers, "who, by their exceptional zeal and success, had shown themselves worthy of the ministerial office." From the beginning, almost every Missionary, male and female, has had some favorite pupil or pupils whom their personal interest led into candidacy. So that the honor of raising candidates can be claimed solely by no one member of Mission or Presbytery. But these pupils often became discouraged and dropped out. The multifarious businesses that distract a Missionary's time and attention at each Station often made his teaching irregular, and the students turned aside, wearied at the delay on the way to the goal of licensure. These delays were increased by removals of the patron Missionary from the field. The successor could not always fully assume the role of patron to the (to him or her) comparatively unknown protege; misunderstandings and losses inevitably came, and the native helpers, with a hurt feeling against individuals, charged Presbytery as a body with lack of sympathy for them. However true this charge may have occasionally been, Presbytery made effort twice, in 1872 and in 1883, to relieve the evident discontent, by attempting to gather at the central Gaboon Station, students from all other Stations, into a proposed Theological Training School, under the special instruction of, successively, Rev. Messrs. Bushnell and Good. But the efforts were unsuccessful. Candidates now, as formerly, grow up where their tribal interests lie, or where their employment during part of each day as Station assistants affiliates them with the teacher of their own choice. Thus, any teacher in the Mission may have charge of one or more candidates. Presbytery has, several times, officially recognized the efficiency of their labor, particularly so that of Miss I. A. Nassau, who, longer than any

other one person, has engaged herself in this special work. As a result of these various efforts to raise a native ministry, over the twenty-eight years of the Presbytery's life, there have been on our roll twenty-eight candidates, not including many others who were students to that end, but who dropped out before actual enrollment.

Of these twenty-eight, there have reached ordination three, viz., Rev. Messrs. Ibia, Truman and Myongo. Eight others (Andêke, Owondo, Kongolo, Petiye, Mborá, Etiyani, Igui, Reading) reached licensure; four of them (Andêke, Owondo, Petiye, Kongolo) went back to the world, but one of these (Owondo) afterward returned, entering his name again on the list of candidates, thus leaving at present, licentiates, four. Of the remaining eighteen, one (Tongo) died in good standing. Dropped out, without discredit, five, (Uhemba, Ngáude, Melumur, Ákà, and H. M. Bachelor, M.D.) Dropped with censure, five, (Uběngi, Bombanga, Ibolo, Ijabi, Komanandi.) Leaving on the roll at present, seven, (Owondo, Bapite, Eduma, Divine, Itongolo, Joaque and Ogula.)

RECAPITULATION.

Ordained,	3
Licentiates {	
Licensed,	8
License revoked,	4
Restored as candidate,	1
Died in good standing,	1
Dropped, without censure,	5
Dropped, with censure,	5
On roll at present,	7
Total,	28



VIII. SYSTEMATIC BENEFICENCE AND
SELF-HELP.

EVERY Pastor and Supply has, in his own way, and according to his degree of interest on the subject, urged the native Churches to self-support. But there has been no systematic plan. Natural covetousness has prevented the natives from making energetic effort. Indeed, those communities, *e. g.*, Gaboon, which—by the presence of white missionaries and the expenditure of foreign funds in building of houses, feeding and clothing of pupils, and employment of workmen—have received the largest amount of aid, have been the slowest to give for their own Church expenses. While those, *e. g.*, Batanga, which have been steadily refused the white man's expensive presence, and which, as a condition of our sending them even native teachers and preachers, were required themselves to build school-house, Church, &c., have responded the most abundantly. The Mission custom of providing EVERYTHING for the school children, food, clothing, washing, mending, books, lights, bedding, eating utensils, etc., etc., evoked no gratitude, seemed only to harden selfishness, until it was seen to be an evil. Then, meeting January 13th, 1879, the simple entering wedge of a change, *i. e.*, the requisition that at least books should be paid for, was complained against and resisted. But, finally, that requisition and a few others are in force.

One native brother, Rev. Ibia, as early as 1865, felt the evil habit growing on the aborigines, of depending for support on foreign missionaries and traders. He asked to be allowed to establish and receive temporary aid in a project at Mbangue, a point in Coriseo Bay, which, he hoped, would eventually become self-supporting, where

“everyone who will marry but one wife, and live industriously, is encouraged to come and live.” Oil-palm, cacao and cocoanut trees were planted, in the hope of creating an honest trade, free from the dangers of the dishonest “trust system” in vogue on the coast. Carpentering also was taught, and the breeding of cattle and fowls for sale was tried. The enterprise was commenced, but, for various reasons, has not had the hoped-for results. Nevertheless, Mr. Ibia has since, in season and out of season, with a reformer’s zeal, but with very little success, urged on his people the duty of casting off their inherited laziness; and has, sometimes, received therefor from them a reformer’s painful isolation and even hatred.

IX. PASTORSHIPS AND SUPPLIES.

THE undesirable letters “S. S.,” appear very frequently in Presbytery’s annual statistics to Assembly. But they represent, not the American relation covered by the name “Supply,” but the inevitable instability of our connection between preacher and people, due to our constantly fluctuating membership and frequent absences in America. It seemed undesirable to constitute a pastoral relation that was to be broken in a few years, or at least interrupted by absences of a year or two. It has resulted, therefore, that the Minister whom necessity or the Mission happened to employ at any particular Station, was appointed by Presbytery, without any reference to his fitness or the wishes of the people, “Stated Supply” of the Church gathered at that place. The only actual pastorships regularly formed on call from the people and

installation by Presbytery, were: Over Corisco Church, Rev. J. L. Mackey, January, 1862, to June, 1865; and Rev. Ibia J'Ikèngě, called in 1880, but not installed till February 7th, 1883. Over Benita Church, Rev. S. H. Murphy, 1872 and 1873. Over Gaboon Church, Rev. A. Bushnell, D.D., from 1872, till his death, in 1879.

Licentiates have constantly been used as Supplies, with a neighboring Minister to moderate Session and administer Sacraments.

X. CATECHUMEN INQUIRY CLASS.

PROFESSION of faith in Christ is not, in our field, the cross it is in many countries. It rarely has brought persecution. Indeed, Church connection often brings the obscure native into enviable prominence. Our Sessions are aware that baptism and the Christian name are sometimes sought, with only a perfunctory performance of public Christian duty, as a social distinction. A singular aspect of our work is therefore revealed, viz., that of *barring* the way to the table by a probationer's class, and by various delays of Session. A resolution of Presbytery requires all who ask for baptism, to first pass at least one year's instruction under the Minister, Licentiate or Bible-reader nearest to them, and to at once give a partial proof of their sincerity by complying with our rules as to polygamy, slave-holding, use of intoxicating liquor, and Christian marriage ceremony, and by making a faithful effort to learn to read the Bible in their own tongue.

XI. REVIVALS.

ALL parts of our field, each in its "accepted time," have been at intervals blessed with revival. The natural socially-sympathetic feelings of the Negro may often have been involved in the causes that drew the crowd; and too little has there been expression of tearful sorrow for sin, and earnest longing after righteousness. Too often there crop out in Session examinations desire of escape from the trouble sin brings as punishment only in this life, and a coveting of the benefits of civilization that accompany-Christianity. But, with all this chaff, we believe much precious grain has been gathered for the garner. Latterly, especially in the Benita and Ogove districts.

XII. WOMEN'S WORK.

THE more silent, but often powerful influence of the work of foreign white (with a few native) Christian women, being under the government of the Mission, has not come under Presbytery's official charge or inspection, except in the cases of the female missionary teacher of candidates for the ministry, and of the few natives (notably among them Mrs. Benje-Itongolo, of Benita, and Mrs. Bessy Makae, of Gaboon,) who have labored as Scripture-readers. But, limited as has been Presbytery's direct or official connection with the patient toil of these and of other women, it would be an omission, in a historic sketch, not to acknowledge its value and success.

 XIII. ROLL OF MINISTERS.

THE whole number of Ministers connected with the Presbytery, from its organization to February, 1888, is twenty-two (22), as follows:

1. Rev. James L. Mackey,* from Presbytery of Chester. Died. (See list of deaths.)
2. Rev. William Clemens,* from Presbytery of Washington. Died. (See list of deaths.)
3. Rev. Cornelius De Heer,* from Presbytery of Wooster.
4. Rev. Thomas Spencer Ogden,* from Presbytery of New Brunswick. Died. (See list of deaths.)
5. Rev. Robert Hamill Nassau, from Presbytery of New Brunswick. Received, 1861.
6. Rev. Walter H. Clark, from Presbytery of North River. Received, 1862. Returned to America. Dismissed to Presbytery in Nebraska, 1871.
7. Rev. George Paull, from Presbytery of Redstone. Received, 1865. Died. (See list of deaths.)
8. Rev. Solomon Reutlinger, from Presbytery of Winnebago. Received, 1867. Died. (See list of deaths.)
9. Rev. John Menaul, from Presbytery of North River. Received, 1868. Returned to America. Dismissed to Presbytery in Arizona, 1871.
10. Rev. Ibia J'Ikëngě. Ordained, 1870.
11. Rev. Albert Bushnell, D.D., from Presbytery of Cincinnati. Received, 1871. Died. (See list of deaths.)
12. Rev. Samuel L. Gillespie, from Presbytery of Chilli-cothe. Received, 1871. Returned to America, 1874. Left without letter. Name dropped.

* Presbytery organized, 1860.

-
13. Rev. Samuel H. Murphy, from Presbytery of Chicago. Received, 1871. Returned to America, 1874. Left without letter. Name dropped. Came back from Presbytery of Winona, 1878. Returned to America, 1880. Dismissed to Presbytery of Mankato, 1881.
 14. Rev. J. C. deB. Kops, from Presbytery of Chicago. Received, 1871. Returned to America, 1873. Left without letter. Name dropped.
 15. Rev. Wilhelm Schorsch, from Presbytery of Chicago. Received, 1874. Returned to Germany. Insane. Name dropped, 1878.
 16. Rev. Ntâkâ Truman. Ordained, 1880.
 17. Rev. Arthur Wodehouse Marling, from Presbytery of New Brunswick. Received, 1880.
 18. Rev. Graham Cox Campbell, from Presbytery of St. Paul. Received, 1881. Returned to America. Dismissed to Presbytery of St. Paul, 1888.
 19. Rev. William Chambers Gault, from Presbytery of Steubenville. Received, 1881.
 20. Rev. William Harvey Robinson, from Presbytery of Kittanning. Received, 1881. Returned to America. Dismissed to Presbytery of Kittanning, 1887.
 21. Rev. Adolphus Clemens Good, from Presbytery of Kittanning. Received, 1883.
 22. Rev. Frank Sherrerd Myongo. Ordained, 1886.

XIV. MODERATORS.

THE roll of Moderators coincides so very closely with the above list of Ministers as to be almost a repetition of it. A spirit of impartiality in the distribution of office was seconded by our often limited material. A

somewhat regular rotation has therefore brought into the Moderator's chair, in succession, at least once, every Minister, excepting Rev. Messrs. Truman, Myongo and George Paull, the latter of whom was connected with the Coriseo Mission little over a year, and with Presbytery only four months. Rev. Messrs. Nassau, Bushnell and Gault have each held the chair two years, Rev. Ibia J'Ikëngě three years, and Rev. C. De Heer seven years.

XV. LIST OF STATED CLERKS.

-
1860. Corresponding Member, Elder Licentiate Chauncey L. Loomis, M.D.
 1861. Rev. James L. Mackey.
 1865. Rev. Robert Hamill Nassau.
 1873. Rev. Samuel Howell Murphy.
 1875. Rev. Robert Hamill Nassau.
 1880. Elder Henry Martyn Bachelor, M.D.
 1881. Rev. Robert Hamill Nassau.

XVI. NECROLOGY.

There have died :

1. Rev. Thomas Speneer Ogden, May 12th, 1861, on Coriseo Island, of African fever.
2. Rev. William Clemens, June 24th, 1862, at sea, on board ship en route to America, of yellow fever.
3. Rev. George Paull, May 14th, 1865, on Coriseo Island, of African fever.

-
4. Rev. James L. Mackey, April 30th, 1867, at New London, Pa., U. S. A., of consumption.
 5. Rev. Solomon Reutlinger, July 17th, 1869, at Mbâde, Benita, of erysipelas.
 6. Rev. Albert Bushnell, D.D., December 2d, 1879, on board British mail steamer, harbor of Sierra Leone, W. C. A., of pneumonia.
-

XVII. PRESENT STATISTICS.

Ministers—9.	Churches.	Communicants.
Rev. Cornelius De Heer, . . .	Benita, S. S., . . .	195
Rev. Robert Hamill Nassau.		
Rev. Ibia J'Iknĕgě,	Corisco, P., . . .	85
Rev. Ntākā Truman.		
Rev. Arthur Wodehouse Marling.		
Rev. Graham Cox Campbell (in trans.)		
Rev. William Chambers Gault.		
Rev. Adolphus Clemens Good, . .	Ogove, S. S., . . .	91
Rev. Frank Sherrerd Myongo, . .	Batanga, S. S., . .	128
Licentiates—4.		
Spencer Trask Mbora.		
Etiyani,	Bata, S. S., . . .	113
George William Bain Igui.		
Joseph Hankinson Reading, . . .	Gaboon, S. S., . . .	45
	Evune, V., . . .	90
Candidates—7.	7	747

XVIII. THE OUTLOOK.

IN the beginning of the year 1887 the problem faced us, viz., What to do with all the Churches, communicants, and the work connected therewith in the Gaboon and Ogove parishes? the Presbyterian Foreign Board having advised the Mission to retire to the northern and German part of our field, and transfer to the Protestant Church of France, all the work, including two of our Churches, lying in French Colonial territory. To part with those Churches would have been like giving away a hand or an eye. But the transfer, it was hoped, would be for the aid and better protection of our Church members living under French government. Now, however, with this history brought up to February, 1888, that painful problem has been partially solved by that French body's financial inability to accept the proposed transfer, but by showing their willingness to aid us, in furnishing, at our Board's expense, French Protestant teachers. By their presence we will be able to comply with the education requisitions of the French government, and will hope to have removed some of the restrictions that have hampered educational and other work in our bounds.



Miss May F. Nassau

Foreign Mission Rooms

156. 5th Ave -

N.Y.

WILLIAM S. BANNERMAN
PASTOR, PRESBYTERIAN CHURCH
TITUSVILLE, NEW JERSEY

MAY 14, 1921

fact, together with the patriotic glamor thrown about the region by the story of the Crossing, will doubtless make the new State park a popular centre of recreation and instruction in the coming years.

• • • • •
TH**E**R**E** died the other day, almost unnoticed outside of his circle of friends and relatives, a Pennsylvania clergyman who has achieved unique distinction by forty-five years of continuous missionary service in equatorial Africa. This was Dr. Robert Hamill Nassau, the son of a distinguished Philadelphian and the brother of a notable woman missionary who had followed him into the African field and who is now buried in the Kamerun. Dr. Nassau's father was the Rev. Charles William Nassau, a native Philadelphian, who became the fourth president of Lafayette College and who was long associated with the administration of the Lawrenceville Seminary, near Trenton. His grandfather, William Nassau, was a prominent merchant in Philadelphia, in the early part of the nineteenth century and the family lineage was traceable directly to the counts of the Duchy of Nassau, while his paternal grandmother was Hester Clymer, a daughter of that notable Philadelphia household.

Dr. Robert Hamill Nassau's interest in Africa was said to have been aroused by a visit to his father's home of Dr. G. W. Simpson, as that missionary was about to set out in 1850 to establish the first Presbyterian mission in that field. Eleven years later, at the age of twenty-six, Dr. Nassau set out and in a few years was followed by his sister, Isabella Ann Nassau. At first their joint efforts to convert the African tribes were made at the Corisco station, a small settlement on the west coast almost on the line of the Equator. Station after station was established, schools started and hospitals founded until the name of the Nassaus was recognized throughout the German Kamerun and French colonial Africa as that of the foremost white workers on the coast. For forty-five years Dr. Nassau maintained the work, returning to this country fifteen years ago and residing, until the time of his death, at the Mercer Home for Presbyterian Ministers at Ambler. While he was in the field he wrote freely and frequently on phases of life in the tropics and collected many anthropological and ethnological facts for transmission to this country, sending many specimens to the college at Princeton and to the University of Pennsylvania. But as a labor of love in a foreign field of exceptional danger, the work of the Nassaus, brother and sister, was a notable example of missionary zeal on the part of those who could have enjoyed an easy and comfortable career in American educational circles.

• • • • •

Litusville N. J.

Dec. 13th 1921

My dear Miss Mersan:-

I enjoyed very much my brief visit with you; only too brief, and too hurried. It was quite delightful to find you looking so well. Mrs. Bannerman wants so much to see you and to have you for a brief visit, if only for a week end, at the Litusville Manse. Altho, she has not seen much of you, there are but few who have as warm place in her affections. You know Averell has his home in our village and we see him mornings and evenings and he is a fine man; was a great admirer of your dear father. Well, as the mother thinks of the far-away birthplace, I think she always has you too in mind. - By the way, last Sunday evening, Mrs. Bannerman was the speaker at the Vesper Service in the State Normal School, Trenton. There she met Miss Foster, your mother's brother's daughter - a most interesting young lady - Mrs. Bannerman would like to

have you Cousins meet here - When the rush is over Mrs. D.
will write you -

Now, as to The Board's letter - written by Dr. Brown -

My memory says that such a letter was received by me at
Cedestin Springs, but now I cannot locate it. It is not lost
but will turn up one of these days and I shall return it. Sorry
that I cannot Enclose it with this -

Mrs. Dannermae joins me in kindest salutations and in the
prayer that you may have a joyous Christmas, and that 1922
will be for you a very glad and successful Year -

Sincerely your friend

W. S. Dannermae

We are to have the Rev Mrs Inell of the Foreign Board Secretaries
with us all next Sunday, W.S.B.

Jituville N. J.

Oct. 27th '21

Miss. Mary F. Nason

156.5th Ave. New York City

My dear Miss Nason:-

Monday next, that is the 31st inst. I plan to attend a Luncheon of Princeton Seminary Alumni at the Yale-Princeton Club, Vanderbilt Ave. and 44th Street - near Grand Central Station.

My train will arrive at the Penn. Station 10.25. I ought to reach 156 about 11, and would so much like to see you for a little before going to the Luncheon at one o'clock.

I could see you after the Luncheon if for any reason the forenoon hour be inconvenient for you - I leave my returning home about 6 p.m. -

Should the day be wet or stormy I probably would remain home as I am still not up to par in health -

Mrs. Bannerman and I attended the
funeral services for Mrs. Swan yesterday.

Believe me as always

Your sincere friend

W. S. Bannerman

LOOKING BACK ON SIXTY YEARS OF CHRISTIAN LIFE

BY ROBERT HAMILL NASSAU, S.T.D.

I thank God that one of my most impressed memories is that of my parents gathering us ten children around the family altar, with reading of the Bible and prayer, immediately after breakfast and before we scattered to school or household duties. To my childhood thought, the day was incomplete without this service.

Another valuable asset is a child's good-night prayer, on bended knee, under the mother's hand, or voluntarily alone, when a few years older. What if the prayer be formal, and only a repetition of "Now, I lay me down to sleep"? Such a prayer, even if sometimes carelessly repeated, cannot fail to keep before the young heart the thought of God's daily and nightly care of our lives, and of our relation to him, through the merits of his Son. Even children know and feel this, though they can only vaguely express it if they are asked. I know this, from my own childhood thoughts, years before I awoke to the duty of publicly professing a faith in Jesus as my personal Saviour and my Lord.

Going regularly to God's house on Sunday is another of the means of grace even if, by some children, it is remembered as a hardship imposed on them by their parents. Possibly some parents may be unwise in the manner in which they require this, but these few instances of lack of tact may be forgotten because of the real benefit in the great majority of cases. The habit of churchgoing should be formed in childhood. I have regretted to hear a mother say that she would not take her little son to church "lest he make a noise"; that "he must wait until he is older." A child will behave in church, if properly trained at home.

For myself, though I do remember that the service often seemed long and that the seat was not always comfortable, I have no memory that the churchgoing gave me any ill feeling against religion. Rather, I was impressed with the sanctity of the day, and of God's special presence in his house. These (not the minister, the sermon, or the choir) were the thoughts that influenced me long before I had come to believe myself a Christian. Yet, while churchgoing, prayer, and Bible-reading are all important and liely the Saviour whom secretly I was loving. From my childhood I had always felt that I would be a Church member; then, if a member a minister and if a minister, a missionary. I kicked against all three of these goals. Each time, however, when I had yielded, I felt happy. I yielded to the call to publicly profess Jesus, but I did not wish to become a minister; I wished to go to West Point but my parents would not allow it. After a while I ceased to kick against the second goal. I went to Princeton Seminary, and was happy. There I had large ambitions: I loved oratory, and I pictured to myself a brilliant future as the occupant of some prominent pulpit. But the same old call rang in my ears, summoning me to an obscure foreign field. I kicked against this third goal, but when I yielded I was again happy.

It is with a deep satisfaction that I look back

valuable, they are not, any one or all of them, proofs of an actual change of heart. There must be an acknowledgment of Jesus Christ as personal Saviour. He who reads the heart will know and accept this, for the salvation of the individual, even if that acknowledgment is kept silent in one's own heart. But in keeping thus silent, a wrong is done, not only to the individual himself but also to the Master who asks us to acknowledge him before the world.

I have a fearful memory on that very point. From childhood I had read the Bible, had prayed, had gone to church, and, in conduct, I told the truth. I never stole, I did not swear, I tried to obey, I was a "good boy," and was self-righteously proud of it all. When, in succession, my older sisters came to the communion and a younger sister followed, I was urged also to profess Christ. But I said I behaved myself as well as professing Christians; what was the use of going through a form? And then there

came a fearful day, in my seventeenth year, when I realized that in failing to acknowledge Christ publicly I had practically denied him! The Saviour lovingly laid his hand on me, as I sank at the foot of a tree in Princeton, and I said, "Here, Lord, I give myself away, 'tis all that I can do." It was then a joyous privilege to profess publicly my trust in him as the only Saviour from the guilt of sin. And I have never doubted him since.

The sincerity of the sacramental act must be proved by service. Sometimes that service is in a quiet life, where men take knowledge of us, by our words and acts, that we have "been with Jesus and have learned of him." But for most of God's children there generally comes a call to active service.

As for myself, I really think now that I had quietly stepped into the Christian life long before I actually came to the communion table. The godly training by my parents, in the home life, had quietly led me there without the shock that so often comes to open sinners when they acknowledge conversion in an evangelistic revival. The frightful day which I have mentioned came as a rebuke for my failure to confess upon the privilege and honor that God gave me of service in his foreign missionary work. Whatever failures or errors there may have been in my life in a foreign field, I rejoice that I could go to one of the most difficult fields and that I was enabled, by careful hygiene, under God's directing hand, to live in a hostile climate longer than any of my associates and to bear trials and dangers equal to those that had fallen on them. I look back with gratitude on the fact that the Master allowed me to share, if in the pain, also, in the honor of his cross. There were times when my only endurance was derived from simply clinging to the cross, saying, "Saviour! I hold thee." And I was held. At such lonely times, in my isolation, I always sang, to the tune Evan, "O! for a faith that will not shrink." Ever since this has been my favorite hymn.

The Editor, feeling that such an article as this on the theme would be helpful to the readers of *The Westminster Teacher*, especially in connection with the Sunday-school lesson for September 29, "What It Means to Be a Christian," asked Dr. Nassau for the message. It was difficult to persuade the veteran missionary, whose long service in West Africa has made his name familiar throughout the church, that it would not be immodest to write such a message. Readers will rejoice in the privilege of these glimpses of the heart-life of one who is still learning what it means to be a Christian.

MEMORIAL SERVICE FOR DR. R. H. NASSAU

Special to State Gazette.

TITUSVILLE, July 8—In a recent number of the Evening Bulletin, of Philadelphia, under "Random Jottings" it was noted that "There died the other day, almost unnoticed outside of his circle of friends and relatives, a Pennsylvanian clergyman, who had achieved unique distinction by 45 years of continuous missionary service in Equatorial Africa.

This missionary was Dr. Robert Hamill Nassau, son of a distinguished clergyman, the fourth president of Lafayette college, and brother of a notable woman missionary, who had followed her brother to Africa, and who won fame in the Presbyterian church as a teacher of young men preparing for the ministry.

Dr. Nassau was received under the care of the Presbytery of New Brunswick about 63 years ago in the Titusville Presbyterian church. The present pastor of the Titusville Presbyterian church, the Rev. W. S. Bannerman, was for several years associated with Dr. Nassau in his work in Africa, and during late years Dr. Nassau was a frequent visitor at Titusville and well known and highly esteemed by that community.

Two years ago, in his 85th year, Dr. Nassau took a prominent part in the celebration of the 75th anniversary of the organization of the Titusville church, and in the same visit he was the commencement orator of the public schools, where he was a frequent visitor.

Rev. Mr. Bannerman, at the memorial service Sunday morning, the 10th inst., will speak of Dr. Nassau's work on Consco Island and the adjoining mainland, but particularly of his pioneering work on the Ogowe river, which almost parallels the equator on the west coast. He will tell how Dr. Nassau entered the Ogowe on the deck of the "Pioneer," the same little gunboat whose deck the great Livingstone trod as he explored the lower Zambesi and the Shire country of East Africa; how in the Pioneer Dr. Nassau encountered the Portuguese slaves, who slunk into their hiding places in the Mangrove swamp until slavery died suddenly on the Ogowe.

Mr. Bannerman will tell how Dr. Nassau established "cities of refuge" among the cannibal Fang for the length of the river; how he established schools, preaching stations and organized churches; how Dr. Nassau introduced fruit-bearing trees, vegetables, visited gorilla land, and tell of some of his experiences with leopards, hippopotami and elephants, which are so entertainingly told in "Where Animals Talk."

There will be a union service of the Titusville churches at 6:45 Sunday evening on the lawn in front of the Methodist church. The meeting will be in charge of her respective leaders of the Epworth league and the Christian Endeavor society. There will be brief addresses by the pastors, the whole service not to exceed one hour.

By REV WILLIAM PORTEK LEE, D.D.

THE death of Robert Hamill Nassau at Ambler Pa., a few days ago, deserves special attention, for by it was removed from our ranks one of the most widely known and valiant missionaries of the church. He passed away in the eighty-sixth year of his life, after having served the cause of Christ in tropical Africa for fifty-four years.

Dr. Nassau was born in Montgomery Square, Pa., on October 11, 1835. For a time his father, Rev. Charles William Nassau, D.D., was President of Lafayette College, and later principal of Lawrenceville, Tenn., from the latter institution, Dr. Nassau graduated as valedictorian, in 1851, and entered the sophomore class of Princeton University, in the fall, from which he was graduated sixteenth, in a class of eighty, in June, 1854.

While in the sophomore year at Princeton, Dr. Nassau publicly confessed his faith in Jesus Christ, and this ended a severe struggle in his soul. To quote his own words: "Then there came a fearful day in my seven-teenth year when I realized that failing to acknowledge Christ publicly I had practically denied him. The Saviour lovingly laid his hand on me, as I sank at the foot of a tree in Princeton, and I said: 'Here, Lord, I give myself away, 'tis all that I can do.' It was then a joyous privilege to profess publicly my trust in him."

It was by no means an easy matter for him to become a missionary; not even to become a minister of the gospel. He tells of the struggle through which he passed in an article lately written for *The Westminster Teacher*. "I had always felt that I would be a church member, then, if a member, a minister; and if a minister, a missionary. I kicked against all three of these goads—Each time, however, when I yielded, I felt happy. I yielded to the call to publicly profess Jesus, but I did not wish to be a minister; I wished to go to West Point, but my parents would not allow it. After awhile I ceased to kick against the second goad. I went to Princeton Seminary and was happy. There I had large ambitions. I loved oratory and I pictured to myself a brilliant future as the occupant of some prominent pulpit. But the same old call rang in my ears, summoning me to obscure foreign field. I kicked against this third goad, but when I yielded I was again happy."

How completely the surrender was made, and how fully the call was answered is shown by the fact that he not only offered himself to the Foreign Board in 1859, but requested to be sent to the most difficult and dangerous post of service in the field of foreign service. He accordingly was assigned to tropical West Africa, then considered the severest climate in all mission countries. As a precaution and that he might be better fitted to render service to the natives there, Dr. Nassau took a course in the Medical Department of the University of Pennsylvania, with the degree of M. D., in May, 1859. He was ordained to the ministry at Cranbury, N. J., by the Presbytery of New Brunswick, on April 17, 1861, and landed on the Island of Corisco, West Africa, on September 12 of the same year, to begin a life of missionary service and adventure seldom equaled, that should extend over a period of more than half a century.

He had charge of the girls' school at Corisco for five years; he preached and itinerated for six years at Benito River; he pioneered on the Ogowe River, and established the Kangve Station; he organized the first church on the Ogowe—later on the same river he established the Talaguga Station, and in a period of nine years organized three churches. He spent five years in charge of Libreville and three years at Batanga.

The places mentioned were the scenes of his tireless, heroic service for the Master, where he saw splendid fruitage as the result of his labors. They were also scenes of struggles and sorrows. In 1870, while at Benito, Mrs. Nassau died. She had been Miss Mary Cloyd Latta, and they had been married at Corisco in 1862. Two of the three sons survive: Mr. William Latta Nassau, who teaches in Glassboro, N. J., and Dr. Charles Francis Nassau, a surgeon, in Philadelphia. Dr. Nassau was married again in 1881, to Miss Mary Brunette Foster, and within three years was again bereaved by her death. Their daughter, Miss Mary B. Nassau, is connected with the Board, in New York.

For many years Dr. Nassau's name has been a household word in well-informed Presbyterian homes, and many a young man has been fired with zeal for the cause of Christ by the books he has written, the articles he contributed, and the addresses he has delivered. He went ahead of his time in his thinking upon missionary methods. He was in the habit of saying he could evangelize with a hoe, or a saw-mill. His requests for such appliances were not looked upon with favor, and he was reminded that he was "sent to preach the gospel." In the present day, with developments in medical, educational and printing agencies, and even with agriculture, as under the care of Sam Higginbottom, of India, we see the realization of what Dr. Nassau looked for, and could not secure. With the Apostle Paul, he felt in his work, "I must by all means save some."

While on furlough to his homeland, he attended six different Assemblies of the Church, bringing the message from that land with which his name must be forever joined in the minds of those working for the Kingdom.

Dr. Nassau was the author of books of biography, devotion and missionary work. He represented his Alma Mater in research work in the flora and fauna of Africa, and published a book on the subject that ranks high for scientific merit. He had the honor of having the degree of S. T. D. conferred upon him by Princeton University, in recognition of his varied and valuable services. He was busy writing for publication until the end of his life, and not long ago wrote what may fairly be considered his valedictory, as follows:

"It is with a deep satisfaction that I look back on the privilege and honor that God gave me of service in his foreign missionary work. Whatever failures or errors there may have been in my life on a foreign field, I rejoice that I could go to one of the most difficult fields, and that I was enabled, by careful hygiene, under God's directing hand, to live in a hostile climate longer than any of my associates and to bear trials and dangers equal to those that had fallen on them. I look back with gratitude on the fact that the Master allowed me to share, if in the pain, also, in the hour of his cross."

DR. NASSAU AS A SCIENTIST

A correspondent writes as follows of Dr. Nassau, veteran soldier of the cross in foreign lands, an account of whose active missionary life appears on page 16 of this issue. The writer says:

"All the biographies that I have read of Dr. Nassau have neglected the most important part of his labors. I have a long remembrance of him from my school-boy days at Lawrenceville, N. J. This side of his career of so many years as missionary, best known by me, was the scientific. He took a full course in medicine to qualify himself as a medical missionary. His speeches, addresses and sermons were interesting from a scientific point of view. His many published works show the importance of science in his labors. He often spoke of his qualifications for his work in his medical practice among the denizens of West Africa. In my contact with him, science seemed to be the significant domain of his labors. Take, for instance, his book, entitled 'Fetichism in West Africa,' which is quoted by all the modern writers on universal religion as Prof. Irving Fisher, Prof. William James, Prof. Frazier, and others. The book, entitled 'My Ogowe,' is a diary covering a large part of his life. There are other books by him as a scientist in the domain of Anthropology, as, *Where Animals Talk*, etc. His autobiography is completed, and will be published later. I thought I would call your attention to this side of his great learning, so that the man may be presented by you in one neglected part of his studies and labors."

W. C. S.

DEAR JOTTINGS: Pathetic indeed was the passing of the spirit of Dr. Robert Hamill Nassau only recently, and almost without interest, comment or notice on the part of the public press of Philadelphia—except for your brief but timely tribute to the deceased in last Saturday's issue of *The Bulletin*; yet this man was one of the missionary heroes of the African jungle. You have given a deserved tribute to his services, and have shown due honor to his paternal antecedents in the religious activities of the last century but, with your permission, I would add—not to these distinguished Nassaus alone should be given all the credit for the courageous initiative, forcefulness and loyalty to duty in the service of Christ, but to the inherent qualities which came from a line of Christian

NY, MAY 18, 1921

maternal ancestors as well, are due those rich achievements of Dr. Nassau and his sister which you have so concretely stated.

The mother of these two Nassaus was Isabella Hamill who was the daughter of Robert and Isabella (Todd) Hamill of Norristown, Pa., where, in the early days of that town, the father was a conspicuous and exemplary citizen. Robert Hamill was of Scotch-Irish ancestry, and displayed the best traits of its racial character. He was a mill-owner and manufacturer, one of the first burgesses of the town; the founder of the Norristown Academy; and was for years a ruling elder in the First Presbyterian Church of Norristown. This latter office in the church was not in itself so remarkable except for the fact that his forebears had been such for a hundred years before in the Presbyterian Church in the North of Ireland. Col. Andrew Todd, a Scotch-Irish farmer, of the Trappe, in Montgomery county—a veteran of the Revolutionary War and closely allied to those families of Todds and Porters who have given so much renown to the religious, political and military annals of this State, and that of Kentucky and other commonwealths—was the father of Mrs. Robert Hamill, and these are evidences of the kind of blood which courses through the veins of the Nassaus.

Among the children of Robert and Isabella (Todd) Hamill were three sons who became Presbyterian Ministers; two daughters who married such, and a daughter who married the grandson of a signer of the Declaration of Independence. They were; I. Letitia Hamill, who married the Rev. James C. Howe, an early principal of the Norristown Academy, later becoming pastor of the Presbyterian churches at Ostego, N. Y., and St. Georges, in New Castle County, Delaware.

II. Hannah Hamill, who married the Rev. Charles W. Nassau, D. D., who served as pastor of the Presbyterian church at Norriton, Norristown and Lower Providence, in Montgomery county, and who was the president of Lafayette College at Easton, Pa., 1840-1850, and from 1850 to 1874 was the principal of the Female Seminary at Lawrenceville, N. J. Two of his children were Isabella Nassau, a pioneer to the Gaboon Mission on the West Coast of Africa; and the Rev. R. H. Nassau, D. D., M. D., S. T. D.—the subject of your sketch.

III. Rev. Hugh Hamill, a graduate of Rutgers College; studied at Princeton and at the New Haven Seminaries and was ordained a Presbyterian minister in 1832. He was pastor of churches at Buffalo, N. Y., Elk Ridge, Md., and at Pencador, Del., but subsequently was associated with his brother, the Rev. Samuel M. Hamill, in the principalship of a classical school at Lawrenceville, N. J.

IV. Elizabeth N. Hamill, who married Benjamin Davis, the son of the General, afterward Judge John Davis, of Chester county, Pa., and grandson of John Morton, a Signer. Mr. Davis was a prosperous lumber dealer at St. Georges, Del., and a ruling elder in the Presbyterian church there.

V. Rev. Samuel M. Hamill, who with his brother Hugh, conducted a classical institute at Lawrenceville, N. J.

VI. Rev. Robert Hamill, D. D., graduate of Jefferson College, Canonsburg, Pa., and of Princeton Seminary; sometime pastor of the Presbyterian church at Norfolk, Va., and at Spring Creek, Pa., was for forty years State Clerk of the Presbytery of Huntingdon, Pa., and twice Moderator of the Synod of Pennsylvania.

Thus the blending of the Scotch-Irish stocks with that of the House of Nassau has produced a rare strain of militant ecclesiasticism as personified in the life service of the two Nassaus of your sketch.

S. Gordon Smyth.

West Conshohocken, Pa.

Re: Mary Brunette Foster Nassau

Affidavit

STATE OF NEW YORK)
) SS:
COUNTY OF NEW YORK)

CLARENCE A. STEELE, being duly sworn, deposes and says:

- 1: That he is Treasurer of The Board of Foreign Missions of the Presbyterian Church in the United States of America;
- 2: That said Foreign Board was organized under the Laws of the State of New York on April 12, 1862;
- 3: That said Board is organized for the purpose of spreading the Christian religion among nations outside of the United States;
- 4: That in accordance with such purpose said Board has, for the past eighty years, sent missionaries to various foreign countries outside the United States;
- 5: That said Board keeps a record known as its "Personal Record" in which record are recorded the personal data regarding the missionaries of said Board;
- 6: That your deponent has examined said "Personal Record" in regard to the record of two former missionaries of said Board, to wit; Rev. Robert Hamill Nassau and Mary Brunette Foster Nassau;
- 7: That said "Personal Record" shows that said Robert Hamill Nassau was born in Philadelphia, Pa., on October 11, 1835, the son of Charles William and Hannah McClintock Hamill Nassau; that he was appointed a missionary of said Board on May 27, 1860 to Africa and that he arrived on such mission on September 12, 1861;
- 8: That said "Personal Record" shows that Mary Brunette Foster was born in Towanda, Pa., on June 19, 1849; that she was appointed a missionary of said Board on May 23, 1881 to Africa and that she sailed on such mission on October 12, 1881;
- 9: That said "Personal Record" shows that said Mary Brunette Foster was married to said Robert Hamill Nassau on October 10, 1881, and that one child was born to them, - Mary Brunette Foster Nassau;
- 10: That said "Personal Record" shows that the father and mother of said Mary Brunette Foster Nassau were American citizens and continued as such until their deaths;
- 11: That the address of the principal office of said The Board of Foreign Missions of the Presbyterian Church in the United States of America is 156 Fifth Avenue, Borough of Manhattan, City, County and State of New York and that your deponent's office as Treasurer of said Board is at 156 Fifth Avenue, New York, New York; that the home address of your deponent is #81 Irving Place, New York, New York, that the age of your deponent is sixty-one.

Clarence A. Steele

SWORN to before me this
19th day of July, 1944.

Pauline E. Blomberg

PAULINE E. BLOMBERG
NOTARY PUBLIC

Notary Co. Clerk No. 22, Reg. No. 30-B-6
Notary Public, No. 410, Exp. No. 242-2-6
Notary Public, March 30, 1944

TRENTON TRUST COMPANY

28 WEST STATE STREET

TRENTON 5, N. J.

TRUST DEPARTMENT

IN REPLY PLEASE REFER TO
IN RE - Nassau

August 13, 1956

Miss Mary F. Nassau
465 Fourth Avenue, Apt. #6
New York 16, New York

My dear Miss Nassau:

In reply to your letter of August 11, 1956,
we suggest you list your assets as follows:-


\$125. par, U. S. A. Series "E" Bonds.
Trenton Trust Company, Trenton, New Jersey
Savings Account balance. \$ 5,503.36
Bowers Bank, New York, Checking Account. \$

Do not mention the mortgage as it has no value.

As I reminded you in my letter of July 26th, the
B & O Bond was called last year and the proceeds are in
the Trenton Trust Company Savings Account. You, therefore,
should not mention it.

With kind regards, we are,

Very truly yours,



M. I. Higgins
Ass't Trust Officer.

MIH/lis

TRENTON TRUST COMPANY

28 WEST STATE STREET

TRENTON 5, N. J.

TRUST DEPARTMENT

IN REPLY PLEASE REFER TO
IN RE - MARY F. NASSAU

January 3, 1958.

Miss Mary F. Nassau,
465 Fourth Avenue, Apt. #6,
New York, 16, New York

My dear Miss Nassau:

Thank you for your Christmas card and the check for \$3.00, covering services to November 9, 1957.

The receipt for the \$3.00 check is enclosed.

We are returning your Savings Account Book No. 60630, on which a credit of \$56.10 for interest to January 1, 1958 has been credited, increasing the balance to \$5,670.01.

We are also enclosing some withdrawal tickets on our Savings Department accounts. We suggest that you fill one in for \$50.00, send it and the book directly to the Trust Department, and we shall immediately send you a Treasurer's check which you can deposit in your New York bank. We shall, at the same time, return the book.

With best wishes for the New Year, we are,

Very truly yours,

M. I. Higgins
M. I. Higgins,
Ass't Trust Officer.

*Comme
1958*

*Withdrawal check
(\$50.00) mailed*

TRENTON TRUST COMPANY

28 WEST STATE STREET

TRENTON, N. J. 08605

TRUST DEPARTMENT

TELEPHONE 398-4030

September 6, 1966

Miss Mary F. Nassau
Box 56
Bay Head, New Jersey 08742

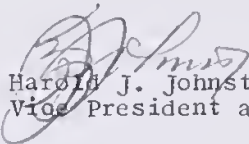
Re: Mary F. Nassau

Dear Miss Nassau:

In reply to your letter of September 2, 1966, we suggested that your bank redeem your "E" bonds and thereupon open a savings account for you. It would appear there is a misunderstanding about the bank not being able to do this.

Therefore, a trip to Trenton would be totally unnecessary. However, if you feel the need, our Mr. Bazzel would be happy to see you on Wednesday morning, the 14th of September, as the undersigned will be on vacation.

Very truly yours,


Harold J. Johnston
Vice President and Trust Officer

HJJ/maw

Re: Saving Account #60630 - #3
As per your letter, November 12, 1952

Dear Mr. :

I am planning to close my Saving Account with Trenton Trust Company, since I have started one here in New York City with the Bowery Savings Bank.

I believe the following would be transferred to New York City, and I think my home address will be safe enough altho I am not there all day:-

\$1,000.00	-	per B & O Railroad Company, etc., Series "G"
150.00	-	per U. S. A. Savings Bonds, Series "E"
1,000.00	-	per U. S. A. Treasury Bonds, 27/8%, Due 1955 - 60

The Lawrenceville, N.J. item, get rid of it as best you can and perhaps that amount will cover cost of closing my account with Trenton Trust Company, 28 West State Street, Trenton, N.J. and holdings to my N.Y.C. savings account #453,535 at the Bowery Savings Bank, 110 East 42nd Street, N.Y., 17, N.Y.

From L. N. Gosman
Princeton N. J.

Miss Mary Nassau
172 Lexington Ave
New York City

N. Y.



1927

THE WOMAN'S BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK, N. Y.

MISS MARGARET E. HODGE, PRESIDENT
MRS. CHARLES K. ROYS, GENERAL SECRETARY
MISS JANET McMULLAN, AGENT-TREASURER

NEW YORK DISTRICT
MRS. JAMES OUGUID, JR. EXECUTIVE SECRETARY
156 FIFTH AVENUE, NEW YORK CITY

April, 21, 1921

My dear Father:

Before leaving the office to-day, I
want to tell you of the passing away of Dr. Halsey.

Services are to be held in one of
Church's this Saturday after-noon at which I suppose
the members of the Mission Board and staff will be
present.

Frankly, I never understood or forgive
the queer action of the Board regarding the part
taken by Dr. Halsey or Dr. Brown; but Dr. Brown
has been helpful to me - - - whether he regrets past
actions or not - - - so I have always tried to be
pleasant to Dr. Brown. His boys, of course, I know
at Blair Hall.

You may send on to your friends those
little pamphlets which I sent you. They may be of
interest to others. Why are Dr. Good and Dr. Gault
mentioned so often? There seems to be no mention of
either you or my Aunt Bella. The Crowe, of course,
is under other direction, yet I should imagine that
Aunt Bella's work would still be scattered in some
way. But assuredly, I do not express those senti-
ments to anyone here.

Take good care of yourself.

Lovingly,

Mary F. Messer

THE WOMAN'S BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U S A
156 FIFTH AVENUE NEW YORK, N Y

MISS MARGARET E. HODGE, PRESIDENT
MISS MARY R. TOOKER, RECORDING SECRETARY
TREASURER
MISS JANET McMULLAN, ASST. TREASURER

NEW YORK DISTRICT
EXECUTIVE SECRETARY
156 FIFTH AVENUE, NEW YORK CITY

May 2, 1921

My dear father:

Today, Dr. Van Rburgh came into the office to talk over a list of hospital supplies for the hospital in which he is working in China-Siangtan.

In the course of the interview it was mentioned that I was the daughter of "Dr. Nasson". He naturally was surprised to hear me and expressed the pleasure he had in meeting and talking with you, some time ago on the way to Michigan via is carried. I think you will be interested to hear of this. I believe he sails soon for China, but at present is residing at 600 North Broadway, Hastings-on-Hudson, N.Y.

A long time ago you related the criticisms of Dr. Halsey to the members of Aunt Sarah's family, and I have - where - the printed "minutes" of the Board on the whole matter. Of course that is past history, but what I contend, is that they should still recognize you as a day while you're alive. However, I suppose that is not to be expected as you have resigned from the work.

Best of wishes.

Truly,

Mary S. Nasson

Mary B. G. Mason

ROBERT HAMILL.

THE HAMILL FAMILY.

"For the promise is unto you and your children."—Acts II., 39.

"A few more years shall roll,
A few more seasons come,
And we shall be with those that rest
Asleep within the tomb."—Bonar.

The O'Hamills were a well known Irish clan in the north of Ireland more than ten centuries ago, being a sub-clan of the O'Neills and doubtless of Scotch origin. On the authority of ancient documents they were located in the counties of Tyrone and Antrim. Whether they lost their lands in the twelfth century under the confiscations of Henry II. who held, from the Pope, title to all of Ireland and transferred to De Courcey and his successors, or whether they regained their lands, under long leases to Protestants, under Elizabeth in the sixteenth century is unknown. Certain it is that the Antrim lands were captured by England and that their original owners have been tenants for several centuries.

About the middle of the fourteenth century laws were passed by the English requiring the Irish to drop the "O" and "Mac" from their surnames and to adopt English names, which accounts for the name of Hamill without the "O".

Burke's Heraldry gives the arms of the Hamill family of Antrim as follows:

Arms—Azure, two bars ermine.

Crest—On a ducal coronet a leopard sejant proper (natural color).

Motto—Vestigia nulla retrosum.

The subject of this sketch, Robert Hamill (b. 1759, d. 1838) was one of the early merchants of Norristown, Montgomery County, Pennsylvania. He was born near Bush Mills, in the barony of Dundee, County Antrim, Ireland, in 1759. His ancestors for three generations were elders in the Presbyterian Church in the north of Ireland. His mother, Letitia Hamill, bore the same name before her marriage and was remotely related to her husband. His father, Hugh Hamill, was the son of John Hamill who married Annis Dinsmore. John Hamill was the son of Robert Hamill of Bush Mills, County Antrim, Ireland.

The Robert Hamill of this sketch was brought up on a farm and received a good education. After his marriage, in this country, his brother John wrote to him from Ireland as follows: "I hope it may be said of your descendants, as it can be of your ancestors, that for more than a century they have not been without a ruling or a teaching elder." This explains Robert Hamill's well known religious training of his family and conscientious course as exemplified in his life.

At the time of the Irish troubles of 1798, when many Scotch-Irish from the north of Ireland came to this country, Robert Hamill came also, with his friend John Patterson. Before leaving Ireland he converted most of his patrimony into Irish linen which met a ready market in Philadelphia, and, with the proceeds, he commenced business in Norristown with John Patterson as his partner, the title of the firm being Hamill & Patterson. They continued so for two years when Mr. Patterson withdrew and removed to Philadelphia. They, however, continued to have great regard for each other and kept up an intimate acquaintance through life.

Mr. Hamill married, in 1802, Isabella Todd (b. 1784, d. 1850) daughter of Col. Andrew Todd of Trappe, Montgomery County, Pennsylvania, who was born in 1757 and died in 1838. Col. Todd married Hannah Bowyer, whose sister was an ancestor of Gen. U. S. Grant, President of the United States. Col. Todd's brother William (b. 1759 d. 1810) of Bradford and Westmoreland Counties, Pennsylvania, was frequently a member of the General Assembly of Pennsylvania, a member of the Constitutional Convention 1789-90, an Associate Judge and a State Senator. His sister Elizabeth was an ancestor of the Porter family of Pennsylvania and his brother David was the grandfather of Mary Todd, the wife of Abraham Lincoln, President of the United States. The Todd family was also of Scotch-Irish origin, the original ancestor, Robert Todd, coming to America, in 1737, from County Armagh, Ireland.

Robert Hamill continued in business in Norristown until 1835 when advancing years caused him to retire. His place of business was adjoining his residence on Main Street, in the middle of the block between Swede and Cherry Streets, and the property ran through to Lafayette Street, on which he had four residence buildings. In his social and business transactions Mr. Hamill was noted for integrity and scrupulous uprightness. As an illustration of these qualities it may be mentioned that, after

retirement from business, his storehouse remained unoccupied because its owner would not rent it with the privilege of vending intoxicating liquors, he having come to see such leasing and sale as contrary to Christian morals.

In temper of mind he was remarkably calm, self-poised, patient and persevering in all the settled pursuits of life, to which were added every trait of a Christian gentleman. His judgment was excellent and his counsel often sought by others. With his family his advice was ever consulted and followed with alacrity. It was the favorite purpose of his life to give all his children a liberal education. His daughters were sent to the best boarding schools of Philadelphia and each of his sons afforded the advantages of a full collegiate education and the fact that all three subsequently chose the ministry as their profession was largely due to the influence of parental advice and careful home training. Both Mr. and Mrs. Hamill maintained a high standard of religious character and were very faithful in training their children. Their word was the undisputed law of the household. Their house was also noted as a hospitable resting place for clergymen as they passed to and fro in ministration to the churches.

Mr. Hamill took great interest in whatever was calculated to promote the good and growth of Norristown, was for many years a member of the Town Council, at one time being its President and once filled the office of Burgess. He took an active part in the organization and maintenance of the old Academy, of which he was a trustee in 1804 and for some time President of the Board of Trustees. This Academy did good work in training the youths of Norristown and vicinity for nearly half a century. Always of a literary taste he was largely interested in the Norristown Library Company.

He was one of the originators (and in a spiritual sense one of the fathers) of the First Presbyterian Church of Norristown and one of its most liberal pecuniary supporters until his decease. He was at different times the President and Treasurer of its Board of Trustees and a ruling elder from its organization. He was a warm and liberal friend to the poor, frequently visiting the sick and suffering during his leisure hours.

His pure and spotless life commanded the respect and confidence of all who knew him. He traced the hand of Providence in everything.

Mr. Hamill lived to reach his eightieth year. His was truly a long and useful life. He died in the faith of the Gospel. On the day of his funeral, as the procession passed to the First Presbyterian Church, the stores were closed out of respect to the deceased and the solemn toll of the bells announced the general regard and sympathy. After the decease of his widow the remains of both were transferred to the cemetery of the Presbyterian Church on Prospect Hill, in Lower Providence township, about two miles North of Norristown, where five generations of Mrs. Hamill's family lie buried. Robert and Isabella Hamill had nine

children, two of whom died in infancy. A third, Andrew, at nine years of age, was accidentally drowned while bathing in Stony Creek.

The oldest child, Letitia, married in 1826, Rev. Jas. C. How, D.D., who was for many years the Principal of the Norristown Academy; subsequently pastor of the Presbyterian Church at Springfield, at head of Otsego Lake, Otsego County, N. Y., and afterward, until his decease, pastor of the Presbyterian Church at St. Georges, Newcastle County, Del. Mrs. How deceased in 1883 at St. George's Delaware, where her daughter, Mary Isabella How Garman, now survives her. Another daughter, Anna How Sweeney, also survives and resides in West Philadelphia.

The next daughter of Robert and Isabella Hamill, Hannah, married in 1828, Rev. Charles W. Nassau, D.D., who was for some years pastor of the First Presbyterian Church of Norristown, subsequently professor in Marion College, Missouri, professor and president of Lafayette College, Easton, Penn., and later, for twenty-five years, principal of the Female Seminary at Lawrenceville, N. J. Mrs. Nassau deceased at Trenton, N. J., in 1879, within six weeks of the decease of her husband, both being greatly beloved and lamented by a large circle of friends.

They had eleven children, ten of whom grew to maturity: Rev. Joseph E. Nassau, D.D., of Warsaw, N. Y., deceased; Isabella A. and Rev. Robert Hamill Nassau, M.D., S.T.D., both missionaries to Africa, the latter having so served since 1861, in the Gabun district of Kongo-Francaise. He is the author of "Crowned in Palm Land," "Mawedo" and "Fetichism in West Africa." William W. Nassau, M.D., of Burlington, Iowa, deceased, who served as a surgeon during the Civil War of 1861-5; Hannah, deceased, the wife of Hon. Edward Wells of Peekskill, N. Y.; Letitia H., the widow of Rev. A. Gosman, D.D., residing in Princeton, N. J.; Matilda, widow of J. R. Lowrie, Esq., residing at Warrior's Mark, Huntingdon, Co., Pennsylvania; Chas. W. Nassau, Esq., of Brooklyn, N. Y.; Emma, wife of Rev. William Swan, and Mary Elizabeth, deceased.

Rev. Hugh Hamill, D.D., oldest son of Robert and Isabella Hamill, graduated with first honors at Rutgers College, N. J., and in theology at Princeton. He entered upon the ministry and was pastor of the Presbyterian Churches at Black Rock, N. Y., and Elkton, Md., for some time. Subsequently he was for many years associated with his brother, Samuel, as principal and professor of Latin and Greek in the Lawrenceville Classical and Commercial High School at Lawrenceville, N. J. He received the degree of D.D. from his Alma Mater. He retired from active service and engaged in literary pursuits at Newark, Del., where he married in 1873 Miss Louise Russell. He was greatly esteemed as a gentleman of superior scholarship and culture. He died at Newark, Del., in 1881, leaving no issue.

Elizabeth N. Hamill, third daughter of Robert and Isabella Hamill, married in 1831, Mr. Benjamin Davis, an elder in the Presbyterian Church, having, at his decease in 1890, so served for sixty years. He was a son of General John Davis of Chester County, Penn., who served as an officer of the Continental Army during the American Revolution and whose wife was

a daughter of Hon. Joan Morton, a Pennsylvania signer of the Declaration of Independence, whose deciding vote in the Pennsylvania delegation to the Continental Congress on July 4, 1776, made the votes of the thirteen colonies unanimous and crowned Pennsylvania the "Keystone of the Arch of Liberty." The oldest son of Benjamin and Elizabeth Hamill Davls, Rev. Robert Hamill Davls, Ph. D., deceased, filled several pastorates of the Presbyterian Church in New Jersey and Pennsylvania, and presided over the Female Seminary at Lawrenceville, N. J., for several years. Four sons of Benjamin and Elizabeth Hamill Davls (John Newton, Charles L., Hugh H. and James W.) served during the Civil War in the Federal Army. The eldest, John Newton Davls, deceased, commanded a company in the campaign of the Army of the Potomac of 1864-5, receiving eleven bullets through his clothing at the battle of the Wilderness and a serious wound in his head at Petersburg. The next son, General Charles L. Davls, U. S. A., served as an officer of the Signal Corps during the Civil War and was brevetted three times for "gallant and meritorious service." Was commissioned, after the Civil War, in the Regular Army, and after service of forty-one years on the Indian frontier, in the West Indies and the Philippines, was retired from active service in 1903.

Hugh Hamill Davls, M.D., deceased, served in the Signal Corps during the Civil War and thereafter completed a course in medicine. He then served as a surgeon in the army upon the Pacific Coast from Alaska to California, where he entered private practice. He deceased in California in 1904.

Hon. James Winnard Davls, as a youth, served for a short period in the army during the Civil War. He was admitted thereafter to the bar and practiced law in New Jersey, Arizona and California, having served as a judge for a short period in Arizona; now resident in California.

Mary E. Davls, deceased, married Daniel B. Stewart of St. Georges, Del., and Isabella M. Davls married James F. Brittingham of Delaware.

Rev. Samuel McClintock Hamill, D.D., second son of Robert and Isabella Hamill, prepared for college with Rev. Dr. George Jenkins at Germantown and Easton, Penn., and was graduated with honor at Jefferson College, Penn., in 1834. He was licensed to the ministry of the Presbyterian Church by the Second Presbytery of Philadelphia and ordained in 1853 by the Presbytery of New Brunswick, N. J., although never a pastor, on the ground that while not technically a pastor, he was really so, having, at the institution over which he then presided, so large a number of youth under his religious care and training. Soon after his graduation at college he accepted an appointment as instructor of Latin and Greek in the High School at Lawrenceville, N. J., and a few years later became principal of the institution, which position he filled with marked success for nearly half a century. His enthusiasm for youth, ripe scholarship, ability as a teacher, earnest Christian character, together with unusual executive ability formed a remarkable combination

of qualities which peculiarly adapted him for this position. Few have been so successful and industrious in training youth to be patriotic, useful and good men and hundreds throughout this and other lands are witnesses of his power as a teacher and his excellence as a Christian. He received the degree of Doctor of Divinity from Rutgers College, N. J., and also from Hanover College, Indiana. For many years he was a member of the Board of Trustees of Princeton Theological Seminary, President of the New Jersey Historical Society and one of the managers of the State Asylum for the Insane at Trenton, N. J., and throughout his life, by his writings contributed much to religious and historical literature. Upon his decease in Trenton, N. J., in 1889, many eulogies were pronounced upon his career and character and his funeral was attended by more men of eminence in Church and State than had been seen in that city for a long time. He married in 1838, Matilda M. Green, only daughter of Richard M. Green, Esq., of Lawrenceville, N. J. His surviving children are Mary G., widow of Rev. Edward Payson Wood, now residing at Princeton, N. J.; Hugh Henderson Hamill, Esq., a practicing attorney of high standing, residing at Trenton, N. J., where he is President of the Trenton Trust and Safe Deposit Company and fills other positions of honor and trust. He married in 1873, Elizabeth D. Gummere of Trenton, N. J., and has an interesting family. The other son, Samuel McClintock Hamill of Schenectady, N. Y., has acquired a high reputation in connection with the General Electric Company, is President of the Schenectady Trust Company and of other kindred corporations, and is held in deservedly high esteem. He married in 1900, Maria Woodward Baldwin of Baltimore.

Rev. Robert Hamill, D.D., the youngest son of Robert and Isabella Hamill, graduated at Jefferson College, Penn., in 1839, and pursued his theological course at Princeton, N. J. He was licensed to preach by the Presbytery of New York and ordained to the ministry by the Presbytery of Huntington, Penn. His pastoral life was mostly spent at Lemont, in Penn's Valley, Centre County, Penn., and he was widely known in Central Pennsylvania as an able and popular preacher. He had many pressing invitations to other fields of labor but clung to his home among the mountains of his native State, where his labors were greatly blest and his influence for good extensively felt. A few years before the close of his life he retired and resided in Philadelphia where his decease occurred in 1900. During his active career he was Moderator of the Synod of Philadelphia and subsequently of the Synod of Harrisburg. He was also a trustee of Lafayette College, Penn., and a director of the Princeton Theological Seminary of N. J. His first marriage was to Margaret E. Lyon, daughter of John Lyon, Esq., of Pittsburg. By his second marriage to Anna K. Bellville of St. Georges, Del., daughter of Rev. Dr. Jacob Bellville, there was no issue. His eldest son, John Lyon Hamill, married Mary J. C. Faries of Williamsport, Penn., and resides in West Philadelphia, Penn. His second son, Robert H. Hamill, M.D., married Fannie

M Lincoln of Boston, Mass., and practices his profession at Summit, N. J. His eldest daughter, Mary Lyon Hamill, married Henry Wilson Armstrong. His third son, James Lyon Hamill, Esq., was admitted to the bar and practices his profession at Columbus, Ohio. His fourth son, Samuel McClintock Hamill, M.D., is a physician of high standing in Philadelphia and a writer of authority upon medical subjects. He married in 1895, Eliza Clark Kennedy of Philadelphia. His second daughter and youngest child, Margaret Isabel Hamill, married Charles Jefferys Gervin of Philadelphia, Penn.

CHARLES L. DAVIS

Schenectady, N. Y., June, 1905.

- Davies, J.H.
A Letter to Hebrews 1967 (Cambridge Bible commentary: New English Bible)
- Davy, M.M.
Nicolas Berdyaev: man of the eighth day Tr. by Leonora Siepman 1967
- Dawson, C.H.
The formation of Christendom 1967
- Debrunner, H.W.
A history of Christianity in Ghana 1967
- Deiss, Lucien
Biblical hymns and psalms 1967
- De Rosa, Peter
Christ and original sin 1967
- Descartes, René
Philosophical writings Tr. and ed. by Elizabeth Anscombe and P.T. Geach 1966
- Dick, Ignace
What is the Christian Orient? Tr. by C.G. Guertin 1967
- Dietrich, Suzanne de
God's Word in today's world 1967
- Dominian, Jacob
Christian marriage: the challenge of change 1967
- Doney, Willis, ed.
Descartes; a collection of critical essays 1967
- Dothan, Moshe and Freedman, D.N.
Ashdod Vol. 1: The first season of excavations, 1962 1967 ('Atiqot. English series)
- Drake, S.G.
Annals of witchcraft in New England, and elsewhere in the United States 1869 reprinted 1967
- Dryer, D.P.
Kant's solution for verification in metaphysics 1966
- East-West Philosophers' Conference
The Chinese mind; essentials of Chinese philosophy and culture
Ed. by C.A. Moore 1967
-----The Indian mind; essentials of Indian philosophy and culture
Ed. by C.A. Moore 1967
- Eddie, J.M.
Phenomenology in America; studies in the philosophy of experience 1967
- Edwards, Kathleen
The English secular cathedrals in the Middle Ages 2d ed. 1967
- Eisenstadt, S.N.
Modernization: protest and change 1966
- Eldridge, L.A.
The Gospel text of Epiphanius of Salamis 1967 (Th.D. thesis)
- Elert, Werner
Law and gospel Tr. by E.H. Schroeder 1967

212 High St.
Mt. Holly, N.J.



Miss Mary J. Nassau
176 Lexington Ave.
New York City

Woman's Foreign Missionary Society
of the Presbytery of Monmouth

WOMAN'S FOREIGN MISSIONARY SOCIETY

OF THE PRESBYTERY OF MONMOUTH, N. J.

PRESIDENT, MRS. ELLA SILVERS STULTS, CRANBURY.

RECORDING SECRETARY,

TREASURER,

MISS BRATRICE TYACK, HIGHTSTOWN.

MISS SARAH R. BUDD, 212 HIGH ST., MOUNT HOLLY.

April 17, 1922.

Dear Miss Fassan:

Mrs. Stults told me about your wish to have your expenses counted as a gift for our new work in Africa. It is a most generous wish, but I must know the exact amount to credit. Will you kindly write me just the amount, & I will gladly credit it as a gift from you to our memorial work in that section of the world.

I want to thank you, personally, for the inspiration you gave us & the special interest you created for this "most needy section of the whole world." I hope I may have the pleasure of meeting

you again some time.

Sincerely,

Sarah R. Budd

1 9 2 2

MADAM PRESIDENT and LADIES:-

It was indeed with mingled feelings of hesitancy and joy that this wonderful opportunity to be with you, was acknowledged to your President, last spring, but your very cordial greeting of to-day makes one feel quite at home, so I promise you "my few words" will take but a minute - for I am sure you too, are as eager as I for that "MESSAGE OF CHEER" which I know Miss Schultz has in store for us.

In 1861, the call came to a messenger of the Word to carry the gospel to those in a benighted land. In 1881, that same earnest spirit of service and sacrifice prompted Her, and later as the wife of that missionary, shared in his difficult and hazardous pioneering up the Ogowe River in Equatorial West Africa. There in their humble thatched hut in the midst of the entangled foliage of that tropical land; far from fellow toilers on the field; served only by a few faithful natives - whom they came to save - a Mother heeded the summons of her Master, "Well done Thou good and faithful servant, enter Thou into the joy of the Lord", and in 1922 HER daughter now responds to your Roll Call for one who has gone beyond.

As you today write her name on memory's monument, so out there in the land of her calling, on the hillside overlooking the waters of her last missionary journey, is her name chiselled on that white stone over which, many a time, a child's fingers traced the letters that spelled her name - all unconscious then of their deep significance. Yet now with full confidence in and knowledge of that heritage of the dear ones at last reunited in their Eternal Home, may the future bring full credit, even tho it be but one talent, for the Master hath use of all.

May I thank you for this honor which you have so graciously extended to me, and assure you it will be a long remembered and cherished milestone thruout the days to come.

I thank you.

Mary Foster Nassau
1922

Mary B. Foster Nassau.

212 High St. Mount Holly, N. J.,
Box 90, Beverly, N. J., May 5, 1922

The Woman's Foreign Missionary Society
of the Presbytery of Monmouth

acknowledges the receipt of *Three* _____ ⁰⁰/₁₀₀ Dollars

~~through~~

from *Miss Mary E. Nassau* _____ ~~Auxiliary~~

With sincere thanks.

Object
Brackett Medical
College

Sarah R. Budd
Treasurer.

Please do not forget the Contingent Fund.

(over)

Dear Miss Nassau:

My tardy acknowledgment is due to my wanting to consult Mrs. Shultz as to the object of your gift. In making this assignment, the amount can be credited to our apartment, & we are delighted to have it.

Cordially,

Sarah R. Budd

TEACHERS COLLEGE
COLUMBIA UNIVERSITY
NEW YORK

My dear Miss Nassau,

Thank you very much
for your thoughtfulness in bringing this
much interesting book. It should be
known — especially the division on
Folk-lore, — by our students in Eng. 59-60,
consequently, I have entered it on the
list of Suggested Readings for next year.
I am leaving in the book the note
with which Dr. Sykes returned it to
me so that you may know that he
appreciated an opportunity to look over
it. With good wishes for a

pleasant summer,
Yours sincerely,
Thursday evening. Minnie Louise Ballah.

Teachers College
Columbia University

OFFICE OF THE
DIRECTOR OF TECHNICAL EDUCATION
TELEPHONE 4585 MORNINGSIDE

SCHOOL OF INDUSTRIAL ARTS
SCHOOL OF HOUSEHOLD ARTS

May 23
1911

Dear Mr. Barber,

This has given me
much pleasure & hope in
working me. Please thank

Mr. Nasson for his kindness

Sincerely yours

J. M. K.

TEACHERS COLLEGE

LOCAL

Mrs Kavan

Y. C.



Fiftieth Annual Meeting

OF THE

Woman's Foreign Missionary Society
of the Presbytery of Monmouth

Ella Silvers Stults, President

Thursday, April the Sixth

NINETEEN HUNDRED AND TWENTY-TWO

First Presbyterian Church

RED BANK, NEW JERSEY



A BOX LUNCHEON

"Then shalt thou cause the Trumpet of the Jubilee to Sound."

—Lev. 25 : 9.

Morning

CONVENE 9.45

Fifteen Minutes Devotional

Led by MRS. MUYSKENS

ORDER OF THE DAY

Prayer

REV. JOHN MUYSKENS, JR.

REPORTS

Auxiliaries

MRS. SLOSS

Bands and Young People's Societies

MISS MARIS

Literature

MRS. PROBASCO

Mission Study

MRS. JOHNSON

Over Seas Hospital Work

MRS. SEMPLE

Finances

MISS BUDD

Minutes and Roll Call of 1872

Message of Cheer,

Miss

MRS. SCHULTZ

Announcements

Recess 12.30

Afternoon

RECONVENE 1.30

Hymn—"Hark the Voice of Jesus Crying"

Prayer

Roll Call of 1922

Delegates will please respond with a Scripture Text
of Praise or Thanksgiving

Offering

Pageant—"The Lifting Hands"

By ANITA B. FERRIS

Under direction of Mrs. Proctor and Miss Wyckoff,
of Red Bank.

Report of Nominating Committee

Election of Officers

Outline of Minutes of the Day

Doxology

Benediction

OUR GUESTS.

Mary Foster Nassau whose mother gave her life for Africa, and
Miss Schultz, of the National Board, New York.

“And ye shall hallow the Fiftieth Year, and proclaim liberty throughout all the land unto all the inhabitants thereof.

A Jubilee shall that fiftieth year be unto you.

For it is the Jubilee ; it shall be holy unto you.”

Lev. 25 : 10, 11, 12.

“The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

To preach the acceptable year of the Lord.”

Luke 4 : 18, 19

“What shall I render unto the Lord for all His benefits toward me ?

I will take the cup of salvation, and call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all His people.”

Ps. 116 : 12, 13, 14.

Next Annual Meeting April 5th, 1923.

In the Presbyterian Church, Moorestown, New Jersey.

midst of the entangled foliage
of that tropical land; far
from fellow toilers on the
field; served only by a few
faithful natives - whom
they came to save - a mother
heeded our Master's Call, "Well
done, thou good and faithful
servant enter thou into the joy
of the Lord"; and in 1922, a
daughter responds to your call
call for one who has gone beyond.

As you, to-day write her name
on memory's monument, so out
here in the land of her calling;
on the hillside overlooking the
waters of her last missionary journey,
is her name chiselled on that
white stone, over which, many a
time, a child's fingers traced
the letters that spelled her name
all unconscious then of their
deep significance. Yet with full
confidence in and knowledge of
that heritage in the two lives
now reunited in their Eternal Home,
may the future bring its just due,
even tho' the offering be but one
talent for the Master's best use of all.

May I thank you for this honor
which you have so graciously ex-
tended to me and assure you
it will be a long remembered and
cherished milestone, thruout the
days, the days to come.

I thank you.

May Foster Quason

1

Matson President and members of
The Monmouth Presbyterian Society:

In 1861, the call came to a
messenger of the Word to carry the
gospel to those in a benighted land.

In 1872, that same earnest
spirit of service and sacrifice
prompted her, who later, as the
wife of that missionary, shared
in his difficult and hazardous
pioneering up the Agoué River in
Equatorial West Africa; and there in
their humble thatched hut in the
midst of the entangled foliage of
that tropical land; far from fellow
toilers on the field; served only by
a few faithful natives - whom
they came to save - a mother
heeded our Master's call, "Well done
thou good and faithful servant,
enter thou into the joy of the Lord";
and in 1922, a daughter responds
to your roll call for one who has
gone beyond.

As you to-day write her
name on memory's monument, so
out there in the land of her

calling; on the hillside overlooking the waters of her last missionary journey, is her name chiselled on that white stone over which, many a time, a child's fingers traced the letters that spelled her name - all unconscious then of their deep significance. Yet with full confidence in and knowledge of that heritage in the two lives now reunited in their Eternal Home, may the future bring full credit, even tho it be but one talent, for the Master has use of all.

My friend

Thus it was indeed with mingled feelings of hesitancy and joy that this wonderful opportunity to be with you to-day, was acknowledged to your President last spring, and

110

May I thank you for this honor which you have so graciously extended to me and I assure you it will be a long remembered and cherished milestone throughout the days to come. I thank you.

11.00, Feb. 11.00

Madam President and members of the
Monmouth Pres. Synodical Society:

In 1861 the call came a
messenger of the Word to carry the
gospel to those in a benighted
land.

In 1872 that same messenger
of service and sacrifice, with ^{his} ~~his~~ ^{own} ~~own~~
~~brother~~, who later do the ^{of that man} ~~work~~
~~share~~ in his difficult and hazardous
service provisioning up the Agoué River,
in Equatorial West Africa; and
there ~~there~~ in their humble thatched
hut in the midst of the entanglements
of that tropical land; for
from fellows toilers in the field;
besides only a few ^{fruitful} ~~fruitful~~ natives
(whom they came to save) a mother
headed out "Masters Call," "Well done
thou good and faithful servant
enter thou into the joy of the
Lord;"

In 1922 a daughter responded
to your roll call for one who has
gone to you.

As you, to day write her
name on our ^{roll} ~~roll~~ ^{of names} ~~of names~~, so

April 20

11:30

57 ~~Madison~~

THE WOMAN'S BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U S A
156 FIFTH AVENUE NEW YORK N Y

MISS MARGARET E HODGE PRESIDENT
MISS MARY R TOOKER RECORDING SECRETARY
TREASURER
MISS JANET McMULLAN ASST. TREASURER

NEW YORK DISTRICT
EXECUTIVE SECRETARY
156 FIFTH AVENUE NEW YORK CITY

February, 2, 1921

Father dear:

Yes, here I am one of the
employers of the Foreign Mission Board.

I began my new work to-day, and before
going home am sending this to let you
know the good tidings.

I resigned from the Post
Office, and in January I wrote to Dr. Brown
asking for introduction to a publishing
house, and he gave my name to this depart-
ment. Everyone seems to be most willing
to help me, and I hope that all of my en-
deavors will be acceptable to them.

As the days progress, I will
tell you more of my duties. I have in-
formed Mrs. Hoe, and she was very glad, in-
deed, as my associates are so much more
agreeable than those in the Post Office.

Hoping that you will be pleased
also, I am

Lovingly

Mary F. Nelson

Examination for License as Teacher of Physical Training in Elementary Schools. (MEN AND WOMEN)

New York, March 17, 1913.

A written examination for license as teacher of physical training in elementary schools will be conducted by the Board of Examiners on Monday, May 5, 1913, commencing at 9.00 a. m., in Room 422, Hall of the Board of Education, Park Avenue and 59th street, Manhattan. The oral examination will include a practical test with a class in physical training, as well as an individual performance. *Applicants should provide themselves with gymnasium suits for use in the practical tests.* For applicants coming from a distance, the oral and practical examination will be given on Monday afternoon or Tuesday.

No person will be eligible who has not reached his twenty-first or who has passed his forty-first birthday, except that the holder of a permanent license to teach in New York City schools shall not be regarded as ineligible on account of age until he has reached his fifty-first birthday.

The examination will be upon (a) applied anatomy, physiology and hygiene; (b) history and literature of systems of physical education; (c) gymnastics, gymnastic games, folk dances and athletic sports; (d) the principles and the practice of physical training, including principles of education, methods of instruction and class management.

In the written and oral answers to examination questions, applicants must give evidence of ability to use the English language correctly.

Each applicant must have the following qualifications:

(a) Graduation from a satisfactory high school or institution of equal or higher rank, or an equivalent academic training, or the passing of an academic examination; (b) the completion of a satisfactory course of professional training of at least two years in physical training; (c) one year's experience in teaching physical training, which year must not be included in the two years devoted to professional training; or three years' experience as a class teacher teaching physical training a satisfactory portion of the time, which three years may be inclusive of the years devoted to professional training.

An applicant qualifying by reason of three years' experience as a class teacher may present in lieu of requirement (b) the completion of courses amounting to two hundred and forty hours in the special branch, provided such applicant is a graduate of a normal or a training school.

All persons in doubt as to their eligibility, or as to the status of their course of professional training, and desiring information respecting the matter, may communicate with the Board of Examiners not later than April 28, 1913.

An academic examination will be given the candidates requiring it under the provision of section (a) of the qualifications for eligibility above stated. Full information about the academic examination is given in a separate circular which may be obtained at this office. All persons in doubt as to the necessity of taking the academic examination in addition to the professional examination should communicate with the Board of Examiners. The academic examination will be held on May 12, 1913.

All documents submitted as evidence of scholarship, training or experience, must be originals, and must be accompanied by duplicate copies. The filing of such documents is optional. No diplomas will be received, except those issued by institutions no longer in existence.

A certificate of physical fitness made after examination by one of the physicians of the Board of Education will be required in the case of each applicant. For applicants from a distance of 75 miles or more, the physical examination will be held on May 5; for other applicants, appointment will be made. No person will be licensed who has not been vaccinated within eight years, unless the examining physician recommends otherwise.

The salaries paid to teachers of physical training in elementary schools are as follows: For the first to third years, inclusive, \$880; thereafter an annual increment of \$80 (conditioned upon satisfactoriness of service) until the maximum of \$1920 is reached in the sixteenth year. Credit on this schedule is awarded for previous experience in teaching, if of sufficient length and approved character.

Section 67, subdivision 12, of the By-Laws of the Board of Education, reads as follows: "No married woman shall be appointed to any teaching or supervising position in the day public schools unless her husband is incapacitated from physical or mental disease to earn a livelihood, or has continuously abandoned her for not less than three years prior to the date of appointment, provided proof satisfactory to the Board of Superintendents is furnished to establish such physical or mental disability or abandonment."

The names of the successful candidates will be placed on the eligible list in accordance with the average of the ratings obtained in the written and oral examinations. Nominations are made from such lists in the order of standing.

The licenses issued under these regulations hold for a period of one year, and may be renewed for two successive years, without examination, in case the work of the holder is satisfactory. At the close of the third year of continuous successful service, the City Superintendent may make the license permanent.

After thirty years of service, at least fifteen of which shall have been in the public schools of The City of New York, a teacher may be retired on an annuity equal to one-half of his salary. In cases of physical incapacitation after twenty years of service, fifteen of which shall have been in The City of New York, a teacher may be retired on an annuity equal to as many sixtieths of his annual salary as the number of years of service.

The examination will begin promptly at the time stated above, and no applicant who is late will be allowed to enter the examination hall.

WILLIAM H. MAXWELL,
City Superintendent of Schools.

DEPARTMENT OF EDUCATION
THE CITY OF NEW YORK

Examination for License to teach certain subjects in High Schools

OFFICE OF THE BOARD OF EXAMINERS,
Park Avenue and 59th Street,
New York, March 10, 1911.

An examination of applicants for licenses to teach certain subjects in the High Schools of The City of New York will be held on Monday and Tuesday, April 17 and 18, 1911, at the Hall of the Board of Education, 59th Street and Park Avenue, Manhattan, beginning at 9 A. M. Oral examinations will be given at the call of the Board of Examiners. Each applicant's record will be considered in making up his mark on the oral examination.

This examination will be limited to applicants for license as laboratory assistant (men and women), and for licenses as junior teacher or assistant teacher of the subjects named in schedules II and III below (men only or women only where so indicated).

SCOPE OF WRITTEN EXAMINATIONS.

I. For license as LABORATORY ASSISTANT, the written examination will be in laboratory practice, physics and chemistry.

II. For license as junior teacher or assistant teacher of the subjects named in the following schedule, the written examination will include a paper in the science of education and one or more papers in the subject or group of subjects to be taught.

Holders of a regular (not substitute) license to teach in the High Schools of The City of New York are exempted from the examination in the science of education (on Monday morning); all other candidates for license as junior teacher or for license as assistant teacher of the subjects named in this schedule must take the paper in the science of education even though they have previously obtained a passing mark therein.

BIOLOGY. *Men only.*

ELOCUTION. *Men and women.*

PHYSIOGRAPHY. *Men and women.*

III. For license as junior teacher or assistant teacher of the subjects named in the following schedule, the written examination will be upon the subject or group of subjects to be taught and upon methods of teaching such subjects in high schools. A separate paper in the science of education will not be required of applicants to teach these subjects, but questions in methods, general and special, will be included in the written and oral examinations.

APPLIED MECHANICS, STEAM AND ELECTRICITY. *Men only.*

COMMERCIAL BRANCHES (arithmetic, bookkeeping, mercantile law and procedure, history and geography of commerce). *Men and women.*

COOKING. *Women only.*

FREEHAND DRAWING (charcoal, water color, design, mechanical drawing, history of art). *Men and women.*

FORGE WORK. *Men only.*

FOUNDRY WORK. *Men only.*

MACHINE SHOP PRACTICE. *Men only.*

PHYSICAL TRAINING. *Men and women.*

WOODTURNING AND PATTERN MAKING. *Men only.*

IV. Each applicant must show ability to use the English language correctly, both in writing and in speech.

EXEMPTION FROM THE WRITTEN EXAMINATION may be granted upon application to the Board of Examiners prior to April 6, 1911, to those eligible candidates who passed the *latest* written examination for any of the licenses enumerated above (including the paper in the science of education if required), provided such examination was held during the calendar year 1910. A special form is not necessary for the presentation of such application.

CONDITIONS OF ELIGIBILITY.

No person is eligible for a license for service in the high schools of New York City who is not over 21 and less than 41 years of age, except that in the case of an applicant for license as assistant teacher, who holds a permanent license granted in and for the public schools of The City of New York, the maximum limit of age shall be the 51st birthday.

Each applicant must have the qualifications mentioned under some one of the following heads:

I. LABORATORY ASSISTANT.—Graduation from a college or university recognized by the Regents of the University of the State of New York (or from an equivalent institution) and the completion of satisfactory courses in physics and chemistry and in practical mechanics.

2. JUNIOR TEACHER.—Graduation from a college or university recognized by the Regents of the University of the State of New York, together with the completion of a satisfactory pedagogical course of at least one year, or, in lieu of such course, one year's satisfactory experience in teaching in secondary schools. The pedagogical study here mentioned must amount to at least 210 hours, of which 90 may have been in logic and psychology.

3. ASSISTANT TEACHER.—One of the following: (a) Graduation from a college or university recognized by the Regents of the University of the State of New York, and not less than three years' satisfactory experience as a teacher or as a laboratory assistant in secondary schools or in colleges. One year of satisfactory post-graduate work resulting in a degree may be accepted in lieu of one year of the required experience in teaching.

For applicants to teach commercial branches, satisfactory experience in business, not exceeding two years in duration, may be accepted in lieu of an equal period in teaching.

(b) Graduation from a college or university recognized by the Regents of the University of the State of New York, and two years' satisfactory post-graduate work in the subject in which the applicant seeks a license and in the science of education, and one year of satisfactory experience in teaching in colleges or in secondary schools, or in the last two years of elementary schools, which year of experience must not be concurrent with said post-graduate work.

For applicants to teach commercial branches, one year of satisfactory experience in business may be accepted in lieu of the one year of teaching.

(c) Graduation from a college or university recognized by the Regents of the University of the State of New York, and five years' satisfactory experience in teaching, at least two of which shall have been in high schools or in the last two years of the New York City public elementary schools.

For applicants for license to teach commercial branches, satisfactory experience in business not to exceed three years may be accepted year for year in lieu of any part of the required experience in teaching.

(d) Graduation upon completion of a satisfactory high school course, or an equivalent academic education; seven years' satisfactory experience in teaching, including either two years of teaching in grades of the last two years of the New York public elementary schools, or five years of teaching in secondary schools; and the completion of satisfactory university or college courses in the subject in which the applicant seeks a license, and in the science of education. The courses here mentioned must amount to at least 120 hours, of which 30 or more must have been in the science of education.

For applicants for licenses to teach commercial branches, satisfactory experience in business may be accepted year for year, in lieu of any part, not exceeding five years, of the required experience in teaching; and satisfactory commercial courses of study may be accepted in lieu of the required college courses.

(e) Applicants for licenses to teach drawing, physical training, or any branch of manual training may qualify under any of the preceding heads, and also under the following: Graduation from a satisfactory high school course or from an institution of equal or higher rank, two years of professional training in the subject in which the applicant seeks a license, and four years' satisfactory experience in teaching such special subject.

In the case of teachers of manual training, satisfactory experience in shop practice, not to exceed two years, may be accepted in lieu of an equal period of experience in teaching.

GENERAL REGULATIONS.

All documents submitted as evidence of scholarship, training or experience must be originals and must be accompanied by duplicate copies. The filing of such documents is optional.

All persons in doubt as to their eligibility and desiring information respecting the matter may communicate with the Board of Examiners not later than April 10, 1911.

Applicants must report for physical examination to one of the physicians authorized by the Board of Education, and must, unless the examining physician recommends otherwise, be vaccinated.

The licenses issued under these regulations hold for the period of one year, and may be renewed for two successive years, without examination, in case the work of the holder is satisfactory. At the close of the third year of continuous successful service, the City Superintendent may make the license permanent.

Section 67, subdivision 12, of the By-Laws of the Board of Education, reads as follows:

"No married woman shall be appointed to any teaching or supervising position in the day public schools unless her husband is incapacitated from physical or mental disease to earn a livelihood, or has continuously abandoned her for not less than three years prior to the date of appointment, provided proof satisfactory to the Board of Superintendents is furnished to establish such physical or mental disability or abandonment."

The minimum salary of a man laboratory assistant or junior teacher is \$900 per annum; the maximum, \$1,200 per annum; and the rate of annual increase is \$50.

The minimum salary of a woman laboratory assistant or junior teacher is \$700 per annum; the maximum, \$1,000 per annum; and the rate of annual increase is \$50.

The minimum salary of a man assistant teacher is \$1,300 per annum; the maximum, \$2,400 per annum; and the rate of annual increase is \$110.

The minimum salary of a woman assistant teacher is \$1,100 per annum; the maximum, \$1,900 per annum; and the rate of annual increase is \$80.

Credit will be given on the foregoing salary schedules for previous experience, if of sufficient length and approved character, in teaching in secondary institutions.

The examinations will begin promptly at the times stated above, and no applicant who is late will be allowed to enter the examination hall.

An applicant whose subject is not included in this announcement should mail to the Board of Examiners a request to be notified of the next examinations. The fall high school examinations will probably be held in Thanksgiving week or thereabouts.

SPECIAL NOTICE.—Admission to the examination for license as laboratory assistant or for license as junior teacher will be accorded only to those who have entirely completed their college courses prior to the day of the examination.

WILLIAM H. MAXWELL,
City Superintendent of Schools.

DEPARTMENT OF EDUCATION

THE CITY OF NEW YORK

EXAMINATION FOR LICENSE TO TEACH CERTAIN SUBJECTS IN HIGH SCHOOLS.

New York, February 13, 1913.

An examination of applicants for license to teach certain subjects in the High Schools of The City of New York will be held on Monday, Tuesday and Wednesday, March 24, 25, and 26, 1913 (see schedule below), beginning at 9 A.M. on each day. Oral examinations (including class teaching tests) will be given at the call of the Board of Examiners. Each applicant's record will be considered in making up the mark on the oral examination.

This examination will be limited to applicants for license as clerical assistant (men and women), for license as laboratory assistant (men and women), for license as library assistant (men only), and for licenses as assistant teacher of the subjects named in schedules IV. and V. below (men only where so indicated).

SCOPE OF WRITTEN EXAMINATIONS.

I. For license as CLERICAL ASSISTANT, the written examination will be in stenography, type-writing, English grammar and composition, and office work.

II. For license as LABORATORY ASSISTANT, the written examination will be in laboratory practice, physics and chemistry.

III. For license as LIBRARY ASSISTANT, the written examination will be upon English grammar and composition, literature, and library economy.

IV. For license as assistant teacher of the subjects named in the following schedule, the written examination will include a paper in the SCIENCE OF EDUCATION and one or more papers in the subject or group of subjects to be taught.

Holders of a regular (not substitute) license to teach in the High Schools of The City of New York are exempted from the examination in the science of education (on Monday morning); all other candidates for license as assistant teacher of the subjects named in this schedule must take the paper in the science of education, even though they have previously obtained a passing mark therein.

BIOLOGY. Men only.

CHEMISTRY. Men and Women.

ELOCUTION (grammar, rhetoric, literature, and principles of elocution). Men and Women.

ENGLISH (grammar, rhetoric, English and American literature). Men and Women.

FRENCH (translation, grammar, prose composition, history of the literature). Men only.

GERMAN (as in French). Men and Women.

HISTORY (general history and civics). Men only.

LATIN (as in French). Men only.

MATHEMATICS (advanced algebra, plane and solid geometry, plane and spherical trigonometry, analytical geometry, differential and integral calculus). Men and Women.

PHYSICS. Men and Women.

PHYSIOGRAPHY. Men and Women.

SPANISH (as in French). Men and Women.

V. For license as assistant teacher of the subjects named in the following schedule, the written examination will be upon the subject or group of subjects to be taught and upon methods of teaching such subjects in high schools. A separate paper in the science of education will not be required of applicants to teach these subjects, but questions in methods, general and special, will be included in the written and oral examinations.

APPLIED MECHANICS, STEAM AND ELECTRICITY. Men only.

ART METAL WORK. Men only.

COMMERCIAL BRANCHES (Arithmetic, bookkeeping, mercantile law and procedure, history and geography of commerce). Men and Women.

FORGE WORK. Men only.

FOUNDRY WORK. Men only.

FREEHAND DRAWING (charcoal, water color, design, mechanical drawing, history of art). Men and Women.

MECHANICAL DRAWING (projection and mechanical drawing, design). Men only.

METAL WORK. Men only.

MUSIC (elementary musical science, composition, sight singing, voice training). Men and Women.

PHYSICAL TRAINING (applied anatomy, physiology and hygiene; history and literature of physical education; gymnastic games, folk dances and athletic sports; the principles and the practice of physical training, including principles of education, methods of instruction and class management). Men only.

STENOGRAPHY AND TYPEWRITING (principles and practice of Isaac Pitman stenography, typewriting, grammar, composition, business forms). Men and Women.

Each applicant must show ability to use the English language correctly, both in writing and in speech.

EXEMPTION FROM THE WRITTEN EXAMINATION may be granted to those eligible candidates who passed the latest written examination for any of the licenses enumerated above (including the paper in the science of education if required), provided such examination was held during the calendar year 1912, and provided the said candidates were not given a second oral examination or a second class test in connection with such written examination. A special form is not necessary for the presentation of application for such exemption, which should be presented not later than April 1.

PROGRAM OF EXAMINATIONS.

*At Hall of Board of
Education.*

At Public School 27.

Monday, March 24, 9 A. M.	Science of Education (for candidates in English only).	Science of Education (for candidates in Group IV. (on p. 1) except those in English).
Monday, March 24, 1:30 P. M.	English.	Biology; Chemistry; Elocution; French; German; History; Latin; Mathematics; Physics; Physiography; Spanish.
Tuesday, March 25, 9 A. M.	Applied Mechanics, Steam and Electricity; Art Metal Work; Commercial Branches; Forge Work; Foundry Work; Free-hand Drawing; Mechanical Drawing; Metal Work.	Mathematics; Physical Training; Music; Stenography and Typewriting.
Tuesday, March 25, 1:30 P. M.	Freehand Drawing; Mechanical Drawing; Commercial Branches.	Music; Clerical Assistant; Library Assistant; Laboratory Assistant.
Wednesday, March 26, 9 A. M.	Freehand Drawing; Mechanical Drawing; Commercial Branches.	

From this schedule it will be noted that the examinations for license as assistant teacher of the subjects enumerated in Group IV. (on page one) commence on Monday, March 24, at 9 A. M., that the examinations for license as assistant teacher of the subjects enumerated in Group V. commence on Tuesday, March 25, at 9 A. M., and that the examinations for licenses as clerical assistant, as library assistant, and as laboratory assistant commence on Tuesday, March 25, at 1:30 P. M.

The Hall of the Board of Education is located at Park Avenue and 59th Street, Borough of Manhattan; P. S. 27 is located on 42nd Street east of Third Avenue, Borough of Manhattan.

CONDITIONS OF ELIGIBILITY.

No person is eligible for a license for service in the high schools of New York City who is not over 21 and less than 41 years of age, except that in the case of an applicant for license as assistant teacher who holds a permanent license granted in and for the public schools of The City of New York, the maximum limit of age shall be the 51st birthday.

Each applicant must have the qualifications mentioned under some one of the following heads:

1. CLERICAL ASSISTANT: Graduation from a satisfactory high school or institution of equal or higher rank, and two years' satisfactory experience in office work subsequent to such graduation.

2. LIBRARY ASSISTANT: One of the following: (a) Graduation from a satisfactory high school or institution of equal or higher rank, and the completion of a satisfactory course of at least two years in library economy, or, in lieu of such course, three years' satisfactory experience as librarian.

(b) Graduation from a college recognized by the Regents of the University of the State of New York, and one year's experience as librarian, or, in lieu of such experience, the completion of one year in library economy.

3. LABORATORY ASSISTANT: Graduation from a college or university recognized by the Regents of the University of the State of New York (or from an equivalent institution) and the completion of satisfactory courses in physics and chemistry and in practical mechanics.

4. ASSISTANT TEACHER.—One of the following: (a) Graduation from a college or university recognized by the Regents of the University of the State of New York, and not less than three years' satisfactory experience as a teacher or as a laboratory assistant in secondary schools or in colleges. One year of satisfactory post-graduate work resulting in a degree may be accepted in lieu of one year of the required experience in teaching.

For applicants for license to teach commercial branches or stenography and typewriting, satisfactory experience in business, not exceeding two years in duration, may be accepted in lieu of an equal period in teaching.

(b) Graduation from a college or university recognized by the Regents of the University of the State of New York, and two years' satisfactory post-graduate work in the subject in which the applicant seeks a license and in the science of education, and one year of satisfactory experience in teaching in colleges or in secondary schools, or in the last two years of elementary schools, which year of experience must not be concurrent with said post-graduate work.

For applicants for license to teach commercial branches or stenography and typewriting, one year of satisfactory experience in business may be accepted in lieu of the one year of teaching.

(c) Graduation from a college or university recognized by the Regents of the University of the State of New York, and five years' satisfactory experience in teaching, at least two of which shall have been in high schools or in the last two years of the New York City public elementary schools.

For applicants for license to teach commercial branches or stenography and typewriting, satisfactory experience in business not to exceed three years may be accepted year for year in lieu of any part of the required experience in teaching.

(d) Graduation upon completion of a satisfactory high school course, or an equivalent academic education; seven years' satisfactory experience in teaching, including either two years of teaching in grades of the last two years of the New York City public elementary schools, or five years of teaching in secondary schools; and the completion of satisfactory university or college courses in the subject in which the applicant seeks a license, and in the science of education. The course here mentioned must amount to at least 120 hours, of which 30 or more must have been in the science of education.

For applicants for licenses to teach commercial branches or stenography and typewriting, satisfactory experience in business may be accepted year for year in lieu of any part, not exceeding five years, of the required experience in teaching; and satisfactory commercial courses of study may be accepted in lieu of the required college courses.

(e) Applicants for license to teach drawing, music, physical training, or any branch of manual training may qualify under any of the preceding heads, and also under the following: Graduation from a satisfactory high school course or from an institution of equal or higher rank, two years of professional training in the subject in which the applicant seeks a license, and four years' satisfactory experience in teaching such special subject.

In the case of teachers of manual training, satisfactory experience in shop practice, not to exceed two years, may be accepted in lieu of an equal period of experience in teaching.

GENERAL REGULATIONS.

All documents submitted as evidence of scholarship, training or experience, must be originals and must be accompanied by duplicate copies. The filing of such documents is optional. Application previous to examination is not required.

All persons in doubt as to their eligibility and desiring information respecting the matter, may communicate with the Board of Examiners not later than March 12, 1913.

Applicants must report for physical examination to one of the physicians authorized by the Board of Education, and must, unless the examining physician recommends otherwise, be vaccinated. Applicants should ascertain from the physician whether vaccination is necessary and if it is necessary they should attend to the matter without further notice and should send the certificate to the Board of Examiners.

The licenses issued under these regulations hold for the period of one year, and may be renewed for two successive years without examination in case the work of the holder is satisfactory. At the close of the third year of continuous successful service, the City Superintendent may make the license permanent.

Section 67, subdivision 12, of the By-Laws of the Board of Education, reads as follows:

"No married woman shall be appointed to any teaching or supervising position in the day public schools unless her husband is incapacitated from physical or mental disease to earn a livelihood, or has continuously abandoned her for not less than three years prior to the date of appointment, provided proof satisfactory to the Board of Superintendents is furnished to establish such physical or mental disability or abandonment."

The minimum salary of a clerical assistant, or a library assistant, or a laboratory assistant is \$900; the maximum, \$1,400; and the rate of annual increase is \$50. The minimum salary of an assistant teacher licensed under these regulations is \$1,300; the maximum, \$2,650; the rate of annual increase, \$150.

Credit will be given on the foregoing salary schedules for previous experience, if of sufficient length and approved character, in teaching in secondary institutions.

The examinations will begin promptly at the times stated above, and no applicant who is late will be allowed to enter the examination hall.

An applicant whose subject is not included in this announcement should mail to the Board of Examiners a request to be notified of the next examinations.

The next high school examinations will probably be held in Thanksgiving week or thereabouts.

WILLIAM H. MAXWELL,

City Superintendent of Schools.

WALTER L. HERVEY,

Chairman, Committee on High School Licenses, Board of Examiners.

DEPARTMENT OF EDUCATION
THE CITY OF NEW YORK

**Examination for License as Teacher of Physical Training in
Elementary Schools.**

(MEN AND WOMEN)

New York, October 1, 1912

A written examination for license as teacher of physical training in elementary schools will be conducted by the Board of Examiners on Monday, November 18, 1912, commencing at 9.00 a. m., in Room 422, Hall of the Board of Education, Park avenue and 59th street, Manhattan. The oral examination will include a practical test with a class in physical training, as well as an individual performance. *Applicants should provide themselves with gymnasium suits for use in the practical tests.* For applicants coming from a distance, the oral and practical examination will be given on Monday afternoon or Tuesday.

No person will be eligible for this license whose age on November 18, 1912, is under twenty-one or over forty years. Under this provision an applicant will be regarded as eligible up to and including the day preceding his forty-first birthday.

The examination will be upon (a) applied anatomy, physiology and hygiene; (b) history and literature of systems of physical education; (c) gymnastics, gymnastic games, folk dances and athletic sports; (d) the principles and the practice of physical training, including principles of education, methods of instruction and class management.

In the written and oral answers to examination questions, applicants must give evidence of ability to use the English language correctly.

Each applicant must have the following qualifications:

(a) Graduation from a satisfactory high school or institution of equal or higher rank, or an equivalent academic training, or the passing of an academic examination; (b) the completion of a satisfactory course of professional training of at least two years in physical training; (c) three years' experience in teaching physical training, which three years must not include the two years devoted to professional training; or six years' experience as a class teacher teaching physical training a satisfactory portion of the time, which six years may be inclusive of the years devoted to professional training.

All persons in doubt as to their eligibility, or as to the status of their course of professional training, and desiring information respecting the matter, may communicate with the Board of Examiners not later than November 4, 1912.

An academic examination will be given the candidates requiring it under the provision of section (a) of the qualifications for eligibility above stated. Full information about the academic examination is given in a separate circular which may be obtained at this office. All persons in doubt as to the necessity of taking the academic examination in addition to the professional should communicate with the Board of Examiners. The academic examination will be held on January 20, 1913, and again on May 12, 1913.

All documents submitted as evidence of scholarship, training or experience, must be originals, and must be accompanied by duplicate copies. The filing of such documents is optional. No diplomas will be received, except those issued by institutions no longer in existence.

A certificate of physical fitness made after examination by one of the physicians of the Board of Education will be required in the case of each applicant. For applicants from a distance of 75 miles or more, the physical examination will be held on November 18; for other applicants, appointment will be made. No person will be licensed who has not been vaccinated within eight years, unless the examining physician recommends otherwise.

The salaries paid to teachers of physical training in elementary schools are as follows: For the first to third years, inclusive, \$880; thereafter an annual increment of \$80 (conditioned upon satisfactoriness of service) until the maximum of \$1920 is reached in the sixteenth year. Credit on this schedule is awarded for previous experience in teaching, if of sufficient length and approved character.

Section 67, subdivision 12 of the By-Laws of the Board of Education, reads as follows:

"No married woman shall be appointed to any teaching or supervising position in the day public schools unless her husband is incapacitated from physical or mental disease to earn a livelihood, or has continuously abandoned her for not less than three years prior to the date of appointment, provided proof satisfactory to the Board of Superintendents is furnished to establish such physical or mental disability or abandonment."

The names of the successful candidates will be placed on the eligible list in accordance with the average of the ratings obtained in the written and oral examinations. Nominations are made from such lists in the order of standing.

The licenses issued under these regulations hold for a period of one year, and may be renewed for two successive years, without examination, in case the work of the holder is satisfactory. At the close of the third year of continuous successful service, the City Superintendent may make the license permanent.

The examination will begin promptly at the time stated above, and no applicant who is late will be allowed to enter the examination hall.

WILLIAM H. MAXWELL,
City Superintendent of Schools.

Right and emotion in
the sciences

Location -

Application, rational, and
concrete.

Is it... - a child's mind:
whether?

Form - Body part

Do not tell how but show (imitate)

Form & execution - must

be as perfect as possible

Classification

Independent -

To get form, should use
experiment - try it out; would
call out imitations of object,

Execution - How to do it?

Try & success, practice

child unconcerned of his

imperfection, until he

has been told about it.

Attention directed on
the result (trial); of the means.

(over)

Time does succeed on paper or
Execution?

In play, training execution of
form - important

Two or more short periods
better than one long one;
distribute the time

Repetition and review - practice

Less work better set on
given on "plateau days" (Wed
days or holidays)

Remember to be new & keep
interest, over confidence

Over-practice, not too often?
Fatigue out of mind, interest,

Special training
ability.

McCandless

- I. Formalism - a danger
aim at variety
aim daily at some result.
- Center on purpose; not lesson
- 1. purposes -
 - ↳ to give the child } 21:00
 - ↳ to give the child } 21:00
 - ↳ to give the child } 21:00
 - ↳ to give the child } 21:00
- II. Prev. of ed. to develop char. & k. of pupil - not to transmit knowl.
- III. Center on class or group
- IV. Cultivation of the individual
- V. Better to enter the ...
the ... than to ...
... at first ...
... may be covered.
- VI. ...
- VII. ...

Efficiency thru Exercise.

- a. Present
 - a. Motor education
 - b. Improvements in health
 - c. Recreation
 - d. Living posture
 - e. A table work

b. Concurrence in result

Key - Reliability = vaso mov.
 Ed - Accuracy, responsiveness

Rec - Basic skill

Det ind. of pupils

1st. Ed; 2nd. Rec

1. Intro -

Present, Domestic (warm up)
 attention of class

2. Exercises

Military, response commands, etc.

- a. Preparation - all in formation
- a. Pause - inspect the situation
- c. Command -

- a. Count, attention
- b. Alignment
- c. Positioning

3. Coasting

- 1. Staircase, control
- 2. Plus, minus, equal
- 3. 5 low mov.

4. Educational
Mental a'

Alley

1. Introduction -

Describe my plan - attention

R + L drawing

No. by 10's 1/2, whole pieces 1-

Open order

R + L pieces

Running

2. Correctives

arms up, for. hand } Stutter

" up from hair side

" " " , circling in air

" " stretch slowly

3. Education

Hands for keep plan

arms for. stretch

" upward stretch

(aluminum, co. ordination)

inhibition

4. Hygiene -

Running in plan

Marching

Announcements

7 feet to the rear, 1/2 circle to the left
First touch (ant. 3rd), extend, bend

II

step L; step R 2 changes of feet. Repeat right

II

Heel on, extending to side, heel & toe on - twice to the R.

Continue forming a square
over & put right foot back. To left →

IV

1st step left, touch R toe to side, heel, toe, heel, repeat
side by side left & right for 4 times. Repeat R (4 times)

V

Left foot touch (ant. 3rd), extend, heel, bend both knees (post 3rd)
Continue R. Repeat both steps. 8 times in all

VI

Step L & back for R (6 times), circling left.

7th count step L

8th " cross R back to L, kneeling

} salute.

1. Change backward - outward L, wind L hand obliquely
backward
2. Unwind L and wind R, post obliquely
upward - hand back
of neck, swing foot to right change
3. Return to first position
4. Position Repeat R, L, R

1. Change outward L, wind L hand obliquely upward,
R hand inward, post
2. Carry L foot behind (bending L knee), carry L hand behind
neck and back R hand behind behind foot,
3. Return to first position
4. Position Repeat L, R, L.

Waikes (2 B)

Waikes exercise
(Waikes exercise)
I

1. Feet placing sideways, wind wind
2. Bend & knee, wind left hand sideways
3. Straighten & knee, wind & hand
4. Position Repeat r, l, r. 16

2

1. Change side wind, wind & hand sideways
2. Unwind & wind wind & hand, wind & hand
3. " " " " " " " " " " " "
4. Position Repeat r, l, r.

3

1. Change side wind, wind & hand sideways
2. Touch right behind the knee, (knee), carry hand to shoulder
3. Return to 1st position
4. Position Repeat r, l, r.

4

1. Change sideways & wind & hand sideways
2. Touch foot as far as possible (knee), and bend & knee; carry hand to shoulder, bend body forward and then wind & hand in front of foot
3. Return to 1st position
4. Position Repeat r, l, r

Wands. (2a)

1

1. Change sideways l point wand at shoulder lead
2. Sway to r, during wand down and in over l lead
3. Sway to l, wand same position as in 1
4. Position. Repeat r, l, r 16 meas

2

1. Jump to strike, wand up
2. Bend trunk, wand up
3. Stretch trunk, wand up
4. Jump to position. Repeat r, l, r 16 meas

3

1. Foot placing forward, wand to r shoulder
2. Raise r arm up, bend trunk to l
3. Lower " " stretch trunk
4. Position. Repeat l, r, l 16 meas

4

1. Foot placing sideways l wand back of shoulder
2. Stretch arm up, bend trunk for.
3. Lower wand back of shoulder, stretch trunk
4. Position. Repeat r, l, r 16 meas

5

1. Change outward l hand at r shoulder
2. Sway back to r foot, wand r hand over l foot (wand at l foot) in a low pos.
3. Sway for. and return to same position as in 1
4. Position. Repeat r, l, r 16 meas.

- 1. Change in angle, bell horizontal on shoulders
- 2. Bend trunk sideways, touch it with a foot (thumb down) right over head
- 3. Straighten trunk and to same position as in 1
- 4. Position _____ Repeat r/l, r. 16 times

6

- 1. Touch step anterior (bell obliquely up, or bell vertical on r shoulder (thumb down))
- 2. Change back (circle both arms over to r, and lower as taking r in front of head (palm in), left sideways (palm out))
- 3. Circle arms down and return to 1st position
- 4. Position _____ Repeat r/l, r. 16 times.

Thumb Back

1. Strike left side, holding ring across, arms sideways from
run

2. Change side across, touch step left foot, back trunk left,
left bell pointing down, r bell vertical overhead
thumb down

3. Return to same position as in 1.

4. Position. Repeat 2, r. 16 meas.

1. Strike left foot, holding knee to same position from

2. Change sideways l; l bell overhead vertical (thumb down)

3. Return to same position as in 1

4. Position. Repeat 2, l, r. 16 meas.

1. Change sideways l left arm sideways palm front, r bell overhead
bell vertical (thumb down)

2. Sway to r change, change position of arms

3. Sway to l " " strike bell r middle l side - 3 counts

4. Return to position on 8th count
Repeat 2, l, r. 16 meas.

1. Change overhead l r bell overhead

2. Turn about to r change, strike bell l side
thumb down

3. Turn about to same position as in 1

4. Position. Repeat 2, l, r. 16 meas.

Dumb Bells

-1-

1. Stride left foot sideways bending right knee, arms sideways palms down
 2. Straighten right knee touch step left foot forward bend trunk left bell pointing down, right bell vertical overhead (thumb down)
 3. Return to same position as in 1.
 4. Position
Same on right and repeat left and right
- 16 meas.

-2-

1. Stride left foot forward bending right knee, bells pointing toward left foot.
 2. Charge sideways left; left bell overhead vertical (thumb down)
 3. right bell behind back
 3. Return to same position as in 1.
 4. Position
Same on right and repeat left and right
- 16 meas.

-3-

1. Charge sideways left, left arm sideways palm front, right overhead bell vertical (thumb down)
 2. Sway to left charge, strike bells under left knee, 3 counts
 3. Sway to left charge, strike bells under left knee, 3 counts
 4. Return to position on eighth count
Same on right and repeat left and right
- 16 meas.

-4-

1. Charge outward left, strike bells overhead
 2. Turn right about sway to right charge, strike bells behind back (thumb ends)
 3. Turn about to same position as in 1.
 4. Position
Same on right and repeat left and right
- 16 meas.

-5-

1. Charge sideways left, bells horizontal on shoulders
 2. Bend trunk sideways left touch left bell on floor (thumb down) right overhead
 3. Stretch trunk and to same position as in 1.
 4. Position
Same on right and repeat left and right
- 16 meas.

- 6-

1. Touch step outward left, left bell obliquely up, right bell vertical on right shoulder (thumb down)
 2. Charge back left circle both arms over to right and down so as to bring right in front of chest (palm in) left sideways (palms front)
 3. Circle arms down and return to first position
 - d. Position
Same on right and repeat left and right
- 16 meas.